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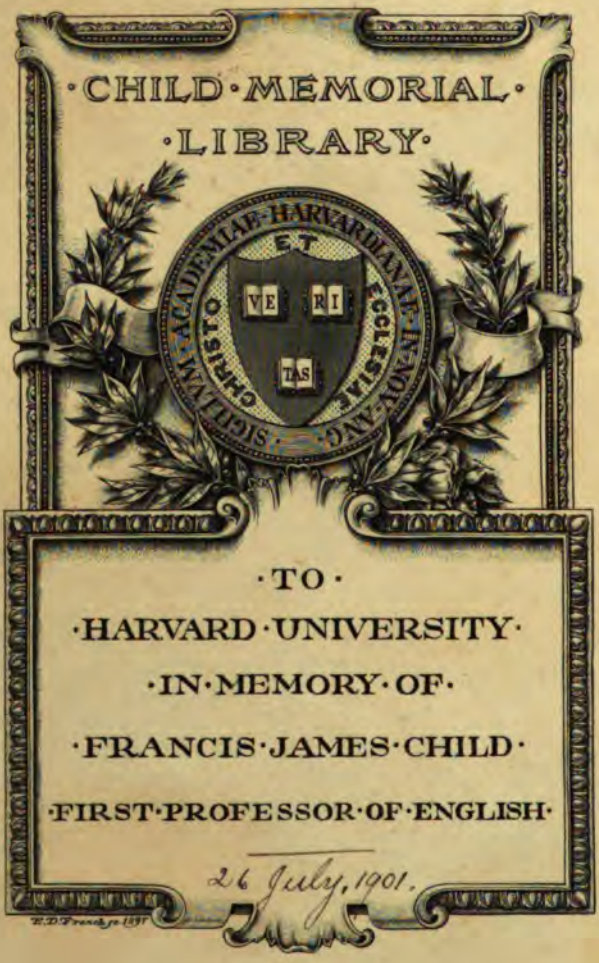
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HISTORY

OF THE

CONQUEST OF PERU.

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HISTORY

OF THE

CONQUEST OF PERU

BY

WILLIAM H. PRESCOTT

"Congestæ cumulantur opes, orbisque rapinas
Accipit."
CLAUDIAN, In Ruf., lib. I. v. 194.

"So color de religion
Van á buscar plata y oro
Del encubierto tesoro."
LOPE DE VEGA, El Nuevo Mundo, Jorn. 1.

EDITED BY JOHN FOSTER KIRK

IN TWO VOLUMES.

VOL. I.

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Peru—Vol. I.



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PREFACE.

THE most brilliant passages in the history of Spanish adventure in the New World are undoubtedly afforded by the conquests of Mexico and Peru,—the two states which combined with the largest extent of empire a refined social polity and considerable progress in the arts of civilization. Indeed, so prominently do they stand out on the great canvas of history that the name of the one, notwithstanding the contrast they exhibit in their respective institutions, most naturally suggests that of the other; and when I sent to Spain to collect materials for an account of the Conquest of Mexico I included in my researches those relating to the Conquest of Peru.

The larger part of the documents, in both cases, was obtained from the same great repository,—the archives of the Royal Academy of History at Madrid; a body specially intrusted with the preservation of whatever may serve to illustrate the Spanish colonial annals. The richest portion of its collection is probably that furnished by the papers of Muñoz. This eminent scholar, the historiographer of the Indies, employed nearly fifty years of his life in amassing materials for a history of Spanish discovery and conquest in America.

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For this, as he acted under the authority of the government, every facility was afforded him; and public offices and private depositories, in all the principal cities of the empire, both at home and throughout the wide extent of its colonial possessions, were freely opened to his inspection. The result was a magnificent collection of manuscripts, many of which he patiently transcribed with his own hand. But he did not live to reap the fruits of his persevering industry. The first volume of his work, relating to the voyages of Columbus, was scarcely finished when he died; and his manuscripts, at least that portion of them which have reference to Mexico and Peru, were destined to serve the uses of another, an inhabitant of that New World to which they related.

Another scholar, to whose literary stores I am largely indebted, is Don Martin Fernandez de Navarrete, late Director of the Royal Academy of History. Through the greater part of his long life he was employed in assembling original documents to illustrate the colonial annals. Many of these have been incorporated in his great work, "Coleccion de los Viages y Descubrimientos," which, although far from being completed after the original plan of its author, is of inestimable service to the historian. In following down the track of discovery, Navarrete turned aside from the conquests of Mexico and Peru, to exhibit the voyages of his countrymen in the Indian seas. His manuscripts relating to the two former countries he courteously allowed to be copied for me. Some of

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them have since appeared in print, under the auspices of his learned coadjutors, Salvà and Baranda, associated with him in the Academy; but the documents placed in my hands formed a most important contribution to my materials for the present history.

The death of this illustrious man, which occurred some time after the present work was begun, has left a void in his country not easy to be filled; for he was zealously devoted to letters, and few have done more to extend the knowledge of her colonial history. Far from an exclusive solicitude for his own literary projects, he was ever ready to extend his sympathy and assistance to those of others. His reputation as a scholar was enhanced by the higher qualities which he possessed as a man,—by his benevolence, his simplicity of manners, and unsullied moral worth. My own obligations to him are large; for from the publication of my first historical work, down to the last week of his life, I have constantly received proofs from him of his hearty and most efficient interest in the prosecution of my historical labours; and I now the more willingly pay this well-merited tribute to his deserts, that it must be exempt from all suspicion of flattery.

In the list of those to whom I have been indebted for materials I must also include the name of M. Ternaux-Compans, so well known by his faithful and elegant French versions of the Muñoz manuscripts; and that of my friend Don Pascual de Gayangos, who, under the modest dress of translation, has furnished a most acute and learned commentary on Spanish-

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Arabian history,—securing for himself the foremost rank in that difficult department of letters, which has been illumined by the labours of a Masdeu, a Casiri, and a Conde.

To the materials derived from these sources I have added some manuscripts of an important character from the library of the Escorial. These, which chiefly relate to the ancient institutions of Peru, formed part of the splendid collection of Lord Kingsborough, which has unfortunately shared the lot of most literary collections, and been dispersed, since the death of its noble author. For these I am indebted to that industrious bibliographer, Mr. O. Rich, now resident in London. Lastly, I must not forget to mention my obligations, in another way, to my friend Charles Folsom, Esq., the learned librarian of the Boston Athenæum, whose minute acquaintance with the grammatical structure and the true idiom of our English tongue has enabled me to correct many inaccuracies into which I had fallen in the composition both of this and of my former works.

From these different quarters I have accumulated a large amount of manuscripts, of the most various character and from the most authentic sources; royal grants and ordinances, instructions of the court, letters of the emperor to the great colonial officers, municipal records, personal diaries and memoranda, and a mass of private correspondence of the principal actors in this turbulent drama. Perhaps it was the turbulent state of the country which led to a more frequent correspondence between the government at home and

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the colonial officers. But, whatever be the cause, the collection of manuscript materials in reference to Peru is fuller and more complete than that which relates to Mexico; so that there is scarcely a nook or corner so obscure, in the path of the adventurer, that some light has not been thrown on it by the written correspondence of the period. The historian has rather had occasion to complain of the *embarras des richesses*; for in the multiplicity of contradictory testimony it is not always easy to detect the truth, as the multiplicity of cross-lights is apt to dazzle and bewilder the eye of the spectator.

The present History has been conducted on the same general plan with that of the Conquest of Mexico. In an Introductory Book I have endeavoured to pourtray the institutions of the Incas, that the reader may be acquainted with the character and condition of that extraordinary race before he enters on the story of their subjugation. The remaining books are occupied with the narrative of the Conquest. And here the subject, it must be allowed, notwithstanding the opportunities it presents for the display of character, strange romantic incident, and picturesque scenery, does not afford so obvious advantages to the historian as the Conquest of Mexico. Indeed, few subjects can present a parallel with that, for the purposes either of the historian or the poet. The natural development of the story, there, is precisely what would be prescribed by the severest rules of art. The conquest of the country is the great end always in the view of the reader.

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From the first landing of the Spaniards on the soil, their subsequent adventures, their battles and negotiations, their ruinous retreat, their rally and final siege, all tend to this grand result, till the long series is closed by the downfall of the capital. In the march of events, all moves steadily forward to this consummation. It is a magnificent epic, in which the unity of interest is complete.

In the "Conquest of Peru," the action, so far as it is founded on the subversion of the Incas, terminates long before the close of the narrative. The remaining portion is taken up with the fierce feuds of the Conquerors, which would seem, from their very nature, to be incapable of being gathered round a central point of interest. To secure this, we must look beyond the immediate overthrow of the Indian empire. The conquest of the natives is but the first step, to be followed by the conquest of the Spaniards—the rebel Spaniards —themselves, till the supremacy of the crown is permanently established over the country. It is not till this period that the acquisition of this transatlantic empire can be said to be completed; and by fixing the eye on this remoter point the successive steps of the narrative will be found leading to one great result, and that unity of interest preserved which is scarcely less essential to historic than dramatic composition. How far this has been effected in the present work must be left to the judgment of the reader.

No history of the Conquest of Peru, founded on original documents and aspiring to the credit of a

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classic composition, like the "Conquest of Mexico," by Solís, has been attempted, so far as I am aware, by the Spaniards. The English possess one of high value, from the pen of Robertson, whose masterly sketch occupies its due space in his great work on America. It has been my object to exhibit this same story in all its romantic details; not merely to pourtray the characteristic features of the Conquest, but to fill up the outline with the colouring of life, so as to present a minute and faithful picture of the times. For this purpose, I have, in the composition of the work, availed myself freely of my manuscript materials, allowed the actors to speak as much as possible for themselves, and especially made frequent use of their letters; for nowhere is the heart more likely to disclose itself than in the freedom of private correspondence. I have made liberal extracts from these authorities in the notes, both to sustain the text, and to put in a printed form those productions of the eminent captains and statesmen of the time, which are not very accessible to Spaniards themselves.

M. Amédée Pichot, in the Preface to the French translation of the "Conquest of Mexico," infers from the plan of the composition that I must have carefully studied the writings of his countryman M. de Barante. The acute critic does me but justice in supposing me familiar with the principles of that writer's historical theory, so ably developed in the Preface to his "Ducs de Bourgogne." And I have had occasion to admire the skilful manner in which he illustrates this theory

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himself, by constructing out of the rude materials of a distant time a monument of genius that transports us at once into the middle of the Feudal Ages,—and this without the incongruity which usually attaches to a modern-antique. In like manner I have attempted to seize the characteristic expression of a distant age and to exhibit it in the freshness of life. But in an essential particular I have deviated from the plan of the French historian. I have suffered the scaffolding to remain after the building has been completed. In other words, I have shown to the reader the steps of the process by which I have come to my conclusions. Instead of requiring him to take my version of the story on trust, I have endeavoured to give him a reason for my faith. By copious citations from the original authorities, and by such critical notices of them as would explain to him the influences to which they were subjected, I have endeavoured to put him in a position for judging for himself, and thus for revising, and, if need be, reversing, the judgments of the historian. He will, at any rate, by this means, be enabled to estimate the difficulty of arriving at truth amidst the conflict of testimony; and he will learn to place little reliance on those writers who pronounce on the mysterious past with what Fontenelle calls "a frightful degree of certainty,"—a spirit the most opposite to that of the true philosophy of history.

Yet it must be admitted that the chronicler who records the events of an earlier age has some obvious advantages in the store of manuscript materials at

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his command,—the statements of friends, rivals, and enemies furnishing a wholesome counterpoise to each other,—and also in the general course of events, as they actually occurred, affording the best commentary on the true motives of the parties. The actor, engaged in the heat of the strife, finds his view bounded by the circle around him, and his vision blinded by the smoke and dust of the conflict; while the spectator, whose eye ranges over the ground from a more distant and elevated point, though the individual objects may lose somewhat of their vividness, takes in at a glance all the operations of the field. Paradoxical as it may appear, truth founded on contemporary testimony would seem, after all, as likely to be attained by the writer of a later day as by contemporaries themselves.

Before closing these remarks, I may be permitted to add a few of a personal nature. In several foreign notices of my writings, the author has been said to be blind; and more than once I have had the credit of having lost my sight in the composition of my first history. When I have met with such erroneous accounts, I have hastened to correct them. But the present occasion affords me the best means of doing so; and I am the more desirous of this as I fear some of my own remarks, in the Prefaces to my former histories, have led to the mistake.

While at the University, I received an injury in one of my eyes, which deprived me of the sight of it. The other, soon after, was attacked by inflammation so severely that for some time I lost the sight of that also;

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and, though it was subsequently restored, the organ was so much disordered as to remain permanently debilitated, while twice in my life, since, I have been deprived of the use of it for all purposes of reading and writing, for several years together. It was during one of these periods that I received from Madrid the materials for the "History of Ferdinand and Isabella," and in my disabled condition, with my transatlantic treasures lying around me, I was like one pining from hunger in the midst of abundance. In this state, I resolved to make the ear, if possible, do the work of the eye. I procured the services of a secretary, who read to me the various authorities; and in time I became so far familiar with the sounds of the different foreign languages (to some of which, indeed, I had been previously accustomed by a residence abroad) that I could comprehend his reading without much difficulty. As the reader proceeded, I dictated copious notes; and when these had swelled to a considerable amount they were read to me repeatedly, till I had mastered their contents sufficiently for the purposes of composition. The same notes furnished an easy means of reference to sustain the text.

Still another difficulty occurred, in the mechanical labour of writing, which I found a severe trial to the eye. This was remedied by means of a writing-case, such as is used by the blind, which enabled me to commit my thoughts to paper without the aid of sight, serving me equally well in the dark as in the light. The characters thus formed made a near approach to

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hieroglyphics; but my secretary became expert in the art of deciphering, and a fair copy—with a liberal allowance for unavoidable blunders—was transcribed for the use of the printer. I have described the process with more minuteness, as some curiosity has been repeatedly expressed in reference to my *modus operandi* under my privations, and the knowledge of it may be of some assistance to others in similar circumstances.

Though I was encouraged by the sensible progress of my work, it was necessarily slow. But in time the tendency to inflammation diminished, and the strength of the eye was confirmed more and more. It was at length so far restored that I could read for several hours of the day, though my labours in this way necessarily terminated with the daylight. Nor could I ever dispense with the services of a secretary, or with the writing-case; for, contrary to the usual experience, I have found writing a severer trial to the eye than reading,—a remark, however, which does not apply to the reading of manuscript; and to enable myself, therefore, to revise my composition more carefully, I caused a copy of the "History of Ferdinand and Isabella" to be printed for my own inspection before it was sent to the press for publication. Such as I have described was the improved state of my health during the preparation of the "Conquest of Mexico;" and, satisfied with being raised so nearly to a level with the rest of my species, I scarcely envied the superior good fortune of those who could prolong their

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studies into the evening and the later hours of the night.

But a change has again taken place during the last two years. The sight of my eye has become gradually dimmed, while the sensibility of the nerve has been so far increased that for several weeks of the last year I have not opened a volume, and through the whole time I have not had the use of it, on an average, for more than an hour a day. Nor can I cheer myself with the delusive expectation that, impaired as the organ has become from having been tasked, probably, beyond its strength, it can ever renew its youth, or be of much service to me hereafter in my literary researches. Whether I shall have the heart to enter, as I had proposed, on a new and more extensive field of historical labour, with these impediments, I cannot say. Perhaps long habit, and a natural desire to follow up the career which I have so long pursued, may make this, in a manner, necessary, as my past experience has already proved that it is practicable.

From this statement—too long, I fear, for his patience—the reader who feels any curiosity about the matter will understand the real extent of my embarrassments in my historical pursuits. That they have not been very light will be readily admitted, when it is considered that I have had but a limited use of my eye in its best state, and that much of the time I have been debarred from the use of it altogether. Yet the difficulties I have had to contend with are very far inferior to those which fall to the lot of a blind man.

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I know of no historian now alive who can claim the glory of having overcome such obstacles, but the author of "La Conquête de l'Angleterre par les Normands;" who, to use his own touching and beautiful language, "has made himself the friend of darkness," and who, to a profound philosophy that requires no light but that from within, unites a capacity for extensive and various research, that might well demand the severest application of the student.

The remarks into which I have been led at such length will, I trust, not be set down by the reader to an unworthy egotism, but to their true source, a desire to correct a misapprehension to which I may have unintentionally given rise myself, and which has gained me the credit with some—far from grateful to my feelings, since undeserved—of having surmounted the incalculable obstacles which lie in the path of the blind man.

Boston, *April* 2, 1847.

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ILLUSTRATIONS.

PORTRAIT PREFIXED TO VOLUME FIRST.

I HAVE not found it easy to procure an authentic portrait of Francisco Pizarro. There are some very old prints of him; and among them, one in Thevet's collection, published in Paris, in 1580; but it is probably not the most ancient. I know not how far the likeness can be depended on. An artist who has made the comparison informs me that it was probably from one of these ancient prints that the portrait of Pizarro which hangs up in the royal gallery of Versailles was originally taken. I have been furnished with copies of both the print and the painting; but, not confiding in their authenticity, I sent to Lima, where, in the viceregal palace, the portraits of the Peruvian viceroys were preserved, in an unbroken series, from Pizarro to Pezuela, who closed the long train on the breaking out of the War of Independence. A full-length copy was painted for me in oils from the original, by one of the best artists in the capital. But, if the copy does justice to the original, one can hardly doubt that this latter was the work of one of the rude followers of Pizarro, who understood the use of his lance much better than that of his brush. The features have little expression, and the person is rigid. The Conqueror is represented in a civil costume,—the *capa y espada* of a Spanish cavalier of the early part of the sixteenth century. The cloak is of dark velvet; and on both the cloak and the doublet is embroidered the scarlet cross of the knightly order of St. James. In his hand is a letter, which the painter might have spared, since the subject of his pencil could neither read nor write. Perhaps it was to intimate that he could do so, that the cunning artist introduced the letter,—by way of flattery to his commander.

PORTRAIT PREFIXED TO VOLUME SECOND.

This print is taken from a portrait of Gasca, that hangs up in the sacristy of the church of Santa Maria Magdalena, at Valladolid, which was founded and liberally endowed by the President. A copy of this picture was made for me by Don Valentin Carderera, an artist well known by his beautiful illustrations of the ancient monuments of his country, and to whose pencil I have been greatly indebted on several occasions. The portrait of Gasca, in his judgment, though of a later date than the subject of it, bears all the marks of authenticity. The sedate and modest expression of the countenance is in harmony with his character. The mitre and the coat of mail intimate the opposite voca-

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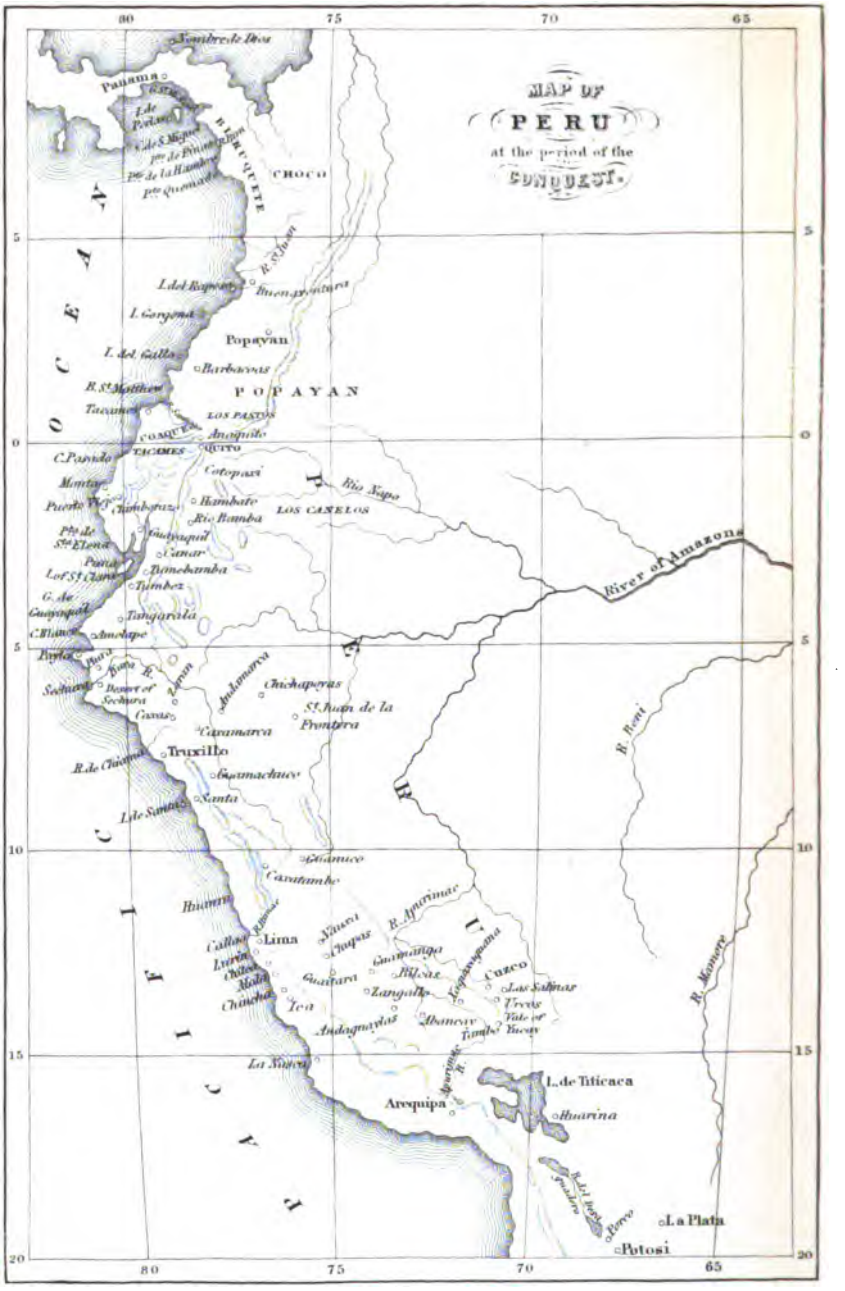
tions to which he was called in the course of his eventful career. This painting has not, to my knowledge, been before engraved. In the same church of Santa Maria Magdalena is a marble monument, raised over the remains of the President, with his effigy, arrayed in his pontifical robes, reposing on the top of it. The whole work is executed in the best style of art. But the image of death does not furnish the most suitable subject for the illustration of a man's life.

ARMS OF PIZARRO.

The stamp on the back of the volume represents the arms granted by the Emperor Charles V. to Pizarro. The centre of the shield is occupied with the ancient arms of his family, in which the common slate-stone is introduced as emblematical of the family name. *Pizarra*, in Castilian, means *a slate*. The Conqueror of Peru was allowed to quarter his own arms with those of his sovereign, and we see the spread eagle holding in his talons the pillars of Hercules, with the motto, inscribed on them, *Plus ultra*,—which Pizarro did as much as any other Spaniard to verify. Below is a city of silver seated on a mountain, and the border of the shield is garnished with figures representing small camels, the llama of Peru, and a legend bearing these words, "*Caroli Cæsaris auspicio, et labore ingenio, ac impensa Ducis Piçarro inventa et pacata.*" In the lower part of the escutcheon is the figure of an Indian prince, designed for Atahuallpa; while the heads of seven chiefs of the Inca race, held together by a chain, denote the triumphs of Pizarro. It is the same number of heads which, in like manner, decorated the scutcheon of Cortés,—though with more significance. Other symbols intimate the rank of marquis, to which the Conqueror was raised

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CONQUEST OF PERU.

BOOK I.

INTRODUCTION.

VIEW OF THE CIVILIZATION OF THE INCAS.

CHAPTER I.

Physical Aspect of the Country.—Sources of Peruvian Civilization.—Empire of the Incas.—Royal Family.—Nobility.

Of the numerous nations which occupied the great American continent at the time of its discovery by the Europeans, the two most advanced in power and refinement were undoubtedly those of Mexico and Peru. But, though resembling one another in extent of civilization, they differed widely as to the nature of it; and the philosophical student of his species may feel a natural curiosity to trace the different steps by which these two nations strove to emerge from the state of barbarism and place themselves on a higher point in the scale of humanity. In a former work I have endeavoured to exhibit the institutions and character of the ancient Mexicans, and the story of their conquest by the Spaniards. The present will be devoted to the Peruvians; and, if their history shall be found to present less strange anomalies and striking

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contrasts than that of the Aztecs, it may interest us quite as much by the pleasing picture it offers of a well-regulated government and sober habits of industry under the patriarchal sway of the Incas.

The empire of Peru, at the period of the Spanish invasion, stretched along the Pacific from about the second degree north to the thirty-seventh degree of south latitude; a line, also, which describes the western boundaries of the modern republics of Ecuador, Peru, Bolivia, and Chili. Its breadth cannot so easily be determined; for, though bounded everywhere by the great ocean on the west, towards the east it spread out, in many parts, considerably beyond the mountains, to the confines of barbarous states, whose exact position is undetermined, or whose names are effaced from the map of history. It is certain, however, that its breadth was altogether disproportioned to its length.[1]

The topographical aspect of the country is very remarkable. A strip of land, rarely exceeding twenty leagues in width, runs along the coast, and is hemmed in through its whole extent by a colossal range of mountains, which, advancing from the Straits of Magellan, reaches its highest elevation—indeed, the highest on the American continent—about the seventeenth degree south,[2] and, after crossing the line, gradually

[1] Sarmiento, Relacion, MS., cap. 65.*—Cieza de Leon, Cronica del Peru (Anvers, 1554), cap. 41.—Garcilasso de la Vega, Commentarios Reales (Lisboa, 1609), Parte 1, lib. 1, cap. 8.—According to the last authority, the empire, in its greatest breadth, did not exceed one hundred and twenty leagues. But Garcilasso's geography will not bear criticism.

[2] According to Malte-Brun, it is under the equator that we meet with the loftiest summits of

* [In regard to the real authorship of the work erroneously attributed by Prescott to Juan de Sarmiento, see *infra*, p. 178, note.—ED.]

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subsides into hills of inconsiderable magnitude, as it enters the Isthmus of Panamá. This is the famous Cordillera of the Andes, or "copper mountains,"[3] as termed by the natives, though they might with more reason have been called "mountains of gold." Arranged sometimes in a single line, though more frequently in two or three lines running parallel or obliquely to each other, they seem to the voyager on the ocean but one continuous chain; while the huge volcanoes, which to the inhabitants of the table-land look like solitary and independent masses, appear to him only like so many peaks of the same vast and magnificent range. So immense is the scale on which Nature works in these regions that it is only when viewed from a great distance that the spectator can in any degree comprehend the relation of the several parts to the stupendous whole. Few of the works of Nature, indeed, are calculated to produce impressions of higher sublimity than the aspect of this coast, as it is gradually unfolded to the eye of the mariner sailing on the distant waters of the Pacific; where mountain is seen to rise above mountain, and Chimborazo, with

this chain. (Universal Geography, Eng. trans. book 86.) But more recent measurements have shown this to be between fifteen and seventeen degrees south, where the Nevado de Sorata rises to the enormous height of 25,250 feet, and the Illimani to 24,300.*

[3] At least, the word *anta*, which has been thought to furnish the etymology of *Andes*, in the Peruvian tongue, signified "copper."† Garcilasso, Com. Real., Parte 1, lib. 5, cap. 14.

* [It is now known that the Andes nowhere attain the elevations here mentioned, and the height of Sorata and Illimani, as stated by the latest authorities, is 21,286 and 21,149 feet respectively.—ED.]

† [But this etymology has not been generally accepted, and it is in fact highly improbable. The real derivation, as Humboldt remarks, is "lost in the obscurity of the past."—ED.]

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its glorious canopy of snow, glittering far above the clouds, crowns the whole * as with a celestial diadem.[4]

The face of the country would appear to be peculiarly unfavourable to the purposes both of agriculture and of internal communication. The sandy strip along the coast, where rain rarely falls, is fed only by a few scanty streams, that furnish a remarkable contrast to the vast volumes of water which roll down the eastern sides of the Cordilleras into the Atlantic. The precipitous steeps of the sierra, with its splintered sides of porphyry and granite, and its higher regions wrapped in snows that never melt under the fierce sun of the equator, unless it be from the desolating action of its own volcanic fires, might seem equally unpropitious to the labours of the husbandman. And all communication between the parts of the long-extended territory might be thought to be precluded by the savage character of the region, broken up by precipices, furious torrents, and impassable *quebradas*,—those hideous rents in the mountain-chain, whose depths the eye of the terrified traveller, as he winds along his aërial pathway, vainly endeavours to fathom.[5] Yet

[4] Humboldt, Vues des Cordillères et Monumens des Peuples indigènes de l'Amérique (Paris, 1810), p. 106. —Malte-Brun, book 88.—The few brief sketches which M. de Humboldt has given of the scenery of the Cordilleras, showing the hand of a great painter, as well as of a philosopher, make us regret the more that he has not given the results of his observations in this interesting region as minutely as he has done in respect to Mexico.

[5] "These crevices are so deep," says M. de Humboldt, with his usual vivacity of illustration, "that if Vesuvius or the Puy de Dôme were seated in the bottom of them,

* [Chimborazo (21,420 feet), formerly supposed to be the highest peak of the Andes, is surpassed by several summits in Peru, and by Aconcagua, in Chili (23,200, or, according to Captains Fitzroy and Beechey, 23,910 feet), the highest elevation in South America.—ED.]

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the industry, we might almost say the genius, of the Indian was sufficient to overcome all these impediments of Nature.

By a judicious system of canals and subterraneous aqueducts, the waste places on the coast were refreshed by copious streams, that clothed them in fertility and beauty. Terraces were raised upon the steep sides of the Cordillera; and, as the different elevations had the effect of difference of latitude, they exhibited in regular gradation every variety of vegetable form, from the stimulated growth of the tropics to the temperate products of a northern clime; while flocks of *llamas*—the Peruvian sheep—wandered with their shepherds over the broad, snow-covered wastes on the crests of the sierra, which rose beyond the limits of cultivation. An industrious population settled along the lofty regions of the plateaus, and towns and hamlets, clustering amidst orchards and wide-spreading gardens, seemed suspended in the air far above the ordinary elevation of the clouds.[6] Intercourse was maintained between these numerous settlements by means of the great roads which traversed the mountain-passes and opened an easy communication between the capital and the remotest extremities of the empire.

The source of this civilization is traced to the valley of Cuzco, the central region of Peru, as its name implies.[7] The origin of the Peruvian empire, like the

they would not rise above the level of the ridges of the neighbouring sierra." Vues des Cordillères, p. 9.

[6] The plains of Quito are at the height of between nine and ten thousand feet above the sea. (See Condamine, Journal d'un Voyage à l'Équateur (Paris, 1751), p. 48.) Other valleys or plateaus in this vast group of mountains reach a still higher elevation.

[7] "*Cuzco*, in the language of the Incas," says Garcilasso, "signifies *navel*." Com. Real., Parte 1, lib. 1, cap. 18.

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origin of all nations, except the very few which, like our own, have had the good fortune to date from a civilized period and people, is lost in the mists of fable, which, in fact, have settled as darkly round its history as round that of any nation, ancient or modern, in the Old World. According to the tradition most familiar to the European scholar, the time was when the ancient races of the continent were all plunged in deplorable barbarism; when they worshipped nearly every object in nature indiscriminately, made war their pastime, and feasted on the flesh of their slaughtered captives. The Sun, the great luminary and parent of mankind, taking compassion on their degraded condition, sent two of his children, Manco Capac and Mama Oello Huaco, to gather the natives into communities and teach them the arts of civilized life. The celestial pair, brother and sister, husband and wife, advanced along the high plains in the neighbourhood of Lake Titicaca to about the sixteenth degree south. They bore with them a golden wedge, and were directed to take up their residence on the spot where the sacred emblem should without effort sink into the ground. They proceeded accordingly but a short distance, as far as the valley of Cuzco, the spot indicated by the performance of the miracle, since there the wedge speedily sank into the earth and disappeared for ever. Here the children of the Sun established their residence, and soon entered upon their beneficent mission among the rude inhabitants of the country; Manco Capac teaching the men the arts of agriculture, and Mama Oello[8] initiating her own sex in the mysteries

[8] *Mama*, with the Peruvians, signified "mother" (Garcilasso, Com. Real., Parte 1, lib. 4, cap. 1.) The identity of this term with that used

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of weaving and spinning. The simple people lent a willing ear to the messengers of Heaven, and, gathering together in considerable numbers, laid the foundations of the city of Cuzco. The same wise and benevolent maxims which regulated the conduct of the first Incas[9] descended to their successors, and under their mild sceptre a community gradually extended itself along the broad surface of the table-land, which asserted its superiority over the surrounding tribes. Such is the pleasing picture of the origin of the Peruvian monarchy, as pourtrayed by Garcilasso de la Vega, the descendant of the Incas, and through him made familiar to the European reader.[10]

But this tradition is only one of several current among the Peruvian Indians, and probably not the one most generally received. Another legend speaks of certain white and bearded men, who, advancing from the shores of Lake Titicaca, established an ascendency over the natives and imparted to them the blessings of

by Europeans is a curious coincidence. It is scarcely more so, however, than that of the corresponding word *papa*, which with the ancient Mexicans denoted a priest of high rank; reminding us of the *papa*, "pope," of the Italians. With both, the term seems to embrace in its most comprehensive sense the paternal relation, in which it is more familiarly employed by most of the nations of Europe. Nor was the use of it limited to modern times, being applied in the same way both by Greeks and Romans; "Πάππα φίλε," says Nausikaa, addressing her father, in the simple language which the modern versifiers have thought too simple to render literally.

[9] *Inca* signified *king* or *lord*. Capac meant *great* or *powerful*. It was applied to several of the successors of Manco, in the same manner as the epithet *Yupanqui*, signifying *rich in all virtues*, was added to the names of several Incas. (Cieza de Leon, Cronica, cap. 41.—Garcilasso, Com. Real., Parte 1, lib. 2, cap. 17.) The good qualities commemorated by the cognomens of most of the Peruvian princes afford an honourable, though not altogether unsuspicious, tribute to the excellence of their characters.

[10] Com. Real., Parte 1, lib. 1, cap. 9–16.

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civilization. It may remind us of the tradition existing among the Aztecs in respect to Quetzalcoatl, the good deity, who with a similar garb and aspect came up the great plateau from the east on a like benevolent mission to the natives. The analogy is the more remarkable as there is no trace of any communication with, or even knowledge of, each other to be found in the two nations.[11]

The date usually assigned for these extraordinary events was about four hundred years before the coming of the Spaniards, or early in the twelfth century.[12] But, however pleasing to the imagination, and however

[11] These several traditions, all of a very puerile character, are to be found in Ondegardo, Relacion Segunda, MS.,—Sarmiento, Relacion, MS., cap. 1,—Cieza de Leon, Cronica, cap. 105,—Conquista i Poblacion del Piru, MS.,—Declaracion de los Presidente é Oydores de la Audiencia Reale del Peru, MS.,—all of them authorities contemporary with the Conquest. The story of the bearded white men finds its place in most of their legends.*

[12] Some writers carry back the date five hundred, or even five hundred and fifty, years before the Spanish invasion. (Balboa, Histoire du Pérou, chap. i.—Velasco, Histoire du Royaume de Quito, tom. i. p. 81.—Ambo auct. ap. Relations et Mémoires originaux pour servir à l'Histoire de la Découverte de l'Amérique, par Ternaux-Compans (Paris, 1840).) In the Report of the Royal Audience of Peru, the epoch is more modestly fixed at two hundred years before the Conquest. Dec. de la Aud. Real., MS.

* [Such legends will not be considered "puerile," nor will their similarity with those of remote races seem inexplicable, when they are viewed in their true light, as embodying conceptions of nature formed by the human mind in the early stages of its development. Thus considered, "the very myths," as Mr. Tylor remarks, "that were discarded as lying fables, prove to be sources of history in ways that their makers and transmitters little dreamed of." The Peruvian traditions seem, in particular, to deserve a closer investigation than they have yet received. Besides the authorities cited by Prescott, the relations of Christoval de Molina and the Indian Salcamayhua, translated by Mr. Markham, are entitled to mention, both for the minuteness and the variations with which they present the leading features of the same oft-repeated nature-myth.—ED.]

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popular, the legend of Manco Capac, it requires but little reflection to show its improbability, even when divested of supernatural accompaniments. On the shores of Lake Titicaca extensive ruins exist at the present day, which the Peruvians themselves acknowledge to be of older date than the pretended advent of the Incas, and to have furnished them with the models of their architecture.[13] The date of their appearance, indeed, is manifestly irreconcilable with their subsequent history. No account assigns to the Inca dynasty more than thirteen princes before the Conquest. But this number is altogether too small to have spread over four hundred years, and would not carry back the foundations of the monarchy, on any probable computation, beyond two centuries and a

[13] "Otras cosas ay mas que dezir deste Tiaguanaco, que passo por no detenerme: concluyēdo que yo para mi tengo esta antigualla por la mas antigua de todo el Peru. Y assi se tiene que antes q̄ los Ingas reynassen con muchos tiempos estavan hechos algunos edificios destos: porque yo he oydo afirmar a Indios, que los Ingas hizieron los edificios grandes del Cuzco por la forma que vieron tener la muralla o pared que se vee en este pueblo." (Cieza de Leon, Cronica, cap. 105.) See also Garcilasso (Com. Real., Parte 1, lib. 3, cap. 1), who gives an account of these remains, on the authority of a Spanish ecclesiastic, which might compare, for the marvellous, with any of the legends of his order. Other ruins of similar traditional antiquity are noticed by Herrera (Historia general de los Hechos de los Castellanos en las Islas y Tierra Firme del Mar Océano (Madrid, 1730), dec. 6, lib. 6, cap. 9). McCulloh, in some sensible reflections on the origin of the Peruvian civilization, adduces, on the authority of Garcilasso de la Vega, the famous temple of Pachacamac, not far from Lima, as an example of architecture more ancient than that of the Incas. (Researches, Philosophical and Antiquarian, concerning the Aboriginal History of America (Baltimore, 1829), p. 405.) This, if true, would do much to confirm the views in our text. But McCulloh is led into an error by his blind guide, Rycaut, the translator of Garcilasso, for the latter does not speak of the temple as existing before the time of the Incas, but before the time when the country was conquered by the Incas. Com. Real., Parte 1, lib. 6 cap. 30.

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half,—an antiquity not incredible in itself, and which, it may be remarked, does not precede by more than half a century the alleged foundation of the capital of Mexico. The fiction of Manco Capac and his sister-wife was devised, no doubt, at a later period, to gratify the vanity of the Peruvian monarchs, and to give additional sanction to their authority by deriving it from a celestial origin.*

* [This theory of the origin of the story is scarcely more plausible or philosophical than that of Garcilasso de la Vega, who conjectures that Manco Capac "may have been some Indian of good understanding, prudence, and judgment, who appreciated the great simplicity of those nations, and saw the necessity they had for instruction and teaching in natural life. He may have invented a fable with sagacity and astuteness, that he might be respected; saying that he and his wife were children of the Sun, who had come from Heaven, and that their Father had sent them to teach and do good to the people. . . . The belief in the fable of the Ynca's origin would be confirmed by the benefits and privileges he conferred on the Indians, until they at last firmly believed that he was the Child of the Sun, come from Heaven." (Markham's trans., i. 94.) Mr. Markham pronounces "all this sensible enough," and it at least indicates the true spirit, if not the right method, of investigation. But a wider comparison of popular traditions has led to a general rejection, in such cases as the present, of the idea of conscious invention—whether as idle fable or designed imposture—to account for their origin. The only question in regard to such a story is whether it is to be considered as purely mythical or as the mythical adaptation or development of an historical fact. In this instance Dr. Brinton takes the latter view, asserting that Manco Capac was "a real character," "first of the historical Incas," "the Rudolph of Hapsburg of their reigning family," who "flourished about the eleventh century," and to whom "tradition has transferred a portion of the story of Viracocha," the Peruvian deity. (Myths of the New World, 179.) Mr. Tylor, on the other hand, after noticing the legend of the Muyscas, a neighbouring people, in which Bochica and Huythaca are evident personifications of the sun and moon says, "Like to this in meaning, though different in fancy, is the civilization-myth of the Incas. . . . In after ages the Sun and Moon were still represented in rule and religion by the Inca and his sister-wife, continuing the mighty race of Manco Capac and Mama Oello. But the two great ancestors returned when their earthly work was done, to become, what we may see they had never ceased to be, the sun and moon themselves." (Primitive Culture, i. 319.) It would not be

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We may reasonably conclude that there existed in the country a race advanced in civilization before the time of the Incas; and, in conformity with nearly every tradition, we may derive this race from the neighbourhood of Lake Titicaca;[14] a conclusion strongly confirmed by the imposing architectural remains which still endure, after the lapse of so many years, on its borders. Who this race were, and whence they came, may afford a tempting theme for inquiry to the speculative antiquarian. But it is a land of darkness that lies far beyond the domain of history.[15]

The same mists that hang round the origin of the Incas continue to settle on their subsequent annals; and so imperfect were the records employed by the Peruvians, and so confused and contradictory their traditions, that the historian finds no firm footing on which to stand till within a century of the Spanish

[14] Among other authorities for this tradition, see Sarmiento, Relacion, MS., cap. 3, 4,—Herrera, Hist. general, dec. 5, lib. 3, cap. 6,—Conq. i Pob. del Piru, MS.,—Zarate, Historia del Descubrimiento y de la Conquista del Peru, lib. 1, cap. 10, ap. Barcia, Historiadores primitivos de las Indias occidentales (Madrid, 1749), tom. 3.—In most, not all, of the traditions, Manco Capac is recognized as the name of the founder of the Peruvian monarchy, though his history and character are related with sufficient discrepancy.

[15] Mr. Ranking,

"Who can deep mysteries unriddle
As easily as thread a needle,"

finds it "highly probable that the first Inca of Peru was a son of the Grand Khan Kublai"! (Historical Researches on the Conquest of Peru,

inconsistent with a full acceptance of this theory to consider all such myths as veiling the real existence of men of superior endowments, to whom civilization must everywhere have owed its earliest developments; but to link them with the actual history of these personages would require very different evidence from what exists in the present or any similar case.—ED.]

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conquest.[16] At first, the progress of the Peruvians seems to have been slow, and almost imperceptible. By their wise and temperate policy they gradually won over the neighbouring tribes to their dominion, as these

etc., by the Moguls (London, 1827), p. 170.) The coincidences are curious, though we shall hardly jump at the conclusion of the adventurous author. Every scholar will agree with Humboldt in the wish that "some learned traveller would visit the borders of the lake of Titicaca, the district of Callao, and the high plains of Tiahuanaco, the theatre of the ancient American civilization." (Vues des Cordillères, p. 199.) And yet the architectural monuments of the aborigines, hitherto brought to light, have furnished few materials for a bridge of communication across the dark gulf that still separates the Old World from the New.*

[16] A good deal within a century, to say truth. Garcilasso and Sar-

*[The regions mentioned by Humboldt were visited in 1847 by a French savant, M. Angrand, who brought away carefully-prepared plans of many of the ruins, of which a description is given by Desjardins (Le Pérou avant la Conquête espagnole), tending to confirm the conclusions drawn from previous sources of information, that a civilization, superior to that of the Incas, had passed away long before the period of the Spanish conquest. A work announced as in the press, by Mr. Hutchinson, formerly English consul in Peru, may be expected to give the fruits of more recent explorations. But it may be safely predicted that no discoveries that may be made will ever establish the fact of a communication at some remote period between the two hemispheres. It may be doubted, indeed, whether the whole inquiry, so persistently pursued, has not sprung from an illusion. Had the Eastern Continent been discovered by a voyager from the Western, it would perhaps have been assumed that the latter had furnished those swarms which afterwards passed through Asia into Europe, and that here was the original seat of the human family and the spot where culture had first begun to dawn. Mr. James S. Wilson's discovery, on the coast of Ecuador, of articles of pottery and of gold, "in a stratum of mould beneath the sea-level, and covered by several feet of clay," proves, according to Murchison, that "within the human period the lands on the west coast of equatorial America were depressed and submerged; and that after the accumulation of marine clays above the terrestrial relics the whole coast was elevated to its present position." If, then, the existence not only of the human race, but of human art, in America, antedates the present conformation of the continent, how futile must be every attempt to connect its early history with that of Egypt or of India!—ED.]

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latter became more and more convinced of the benefits of a just and well-regulated government. As they grew stronger, they were enabled to rely more directly on force; but, still advancing under cover of the same beneficent pretexts employed by their predecessors, they proclaimed peace and civilization at the point of the sword. The rude nations of the country, without any principle of cohesion among themselves, fell one after another before the victorious arm of the Incas. Yet it was not till the middle of the fifteenth century that the famous Topa Inca Yupanqui, grandfather of the monarch who occupied the throne at the coming of the Spaniards, led his armies across the terrible desert of Atacama, and, penetrating to the southern region of Chili, fixed the permanent boundary of his dominions at the river Maule. His son, Huayna Capac, possessed of ambition and military talent fully equal to his father's, marched along the Cordillera towards the north, and pushing his conquests across the equator, added the powerful kingdom of Quito to the empire of Peru.[17]

miento, for example, the two ancient authorities in highest repute, have scarcely a point of contact in their accounts of the earlier Peruvian princes; the former representing the sceptre as gliding down in peaceful succession from hand to hand through an unbroken dynasty, while the latter garnishes his tale with as many conspiracies, depositions, and revolutions as belong to most barbarous and, unhappily, most civilized communities. When to these two are added the various writers, contemporary and of the succeeding age, who have treated of the Peruvian annals, we shall find ourselves in such a conflict of traditions that criticism is lost in conjecture. Yet this uncertainty as to historical events fortunately does not extend to the history of arts and institutions which were in existence on the arrival of the Spaniards.

[17] Sarmiento, Relacion, MS., cap. 57, 64.—Conq. i Pob. del Piru, MS.—Velasco, Hist. de Quito, p. 59. —Dec. de la Aud. Real., MS.—Garcilasso, Com. Real., Parte 1, lib. 7, cap. 18, 19; lib. 8, cap 5-8. The last historian, and, indeed,

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The ancient city of Cuzco, meanwhile, had been gradually advancing in wealth and population, till it had become the worthy metropolis of a great and flourishing monarchy. It stood in a beautiful valley on an elevated region of the plateau, which among the Alps would have been buried in eternal snows, but which within the tropics enjoyed a genial and salubrious temperature. Towards the north it was defended by a lofty eminence, a spur of the great Cordillera; and the city was traversed by a river, or rather a small stream, over which bridges of timber, covered with heavy slabs of stone, furnished an easy means of communication with the opposite banks. The streets were long and narrow, the houses low, and those of the poorer sort built of clay and reeds. But Cuzco was the royal residence, and was adorned with the ample dwellings of the great nobility; and the massy fragments still incorporated in many of the modern edifices bear testimony to the size and solidity of the ancient.[18]

some others, refer the conquest of Chili to Yupanqui, the father of Topa Inca. The exploits of the two monarchs are so blended together by the different annalists as in a manner to confound their personal identity.

[18] Garcilasso, Com. Real, Parte 1, lib. 7, cap 8-11.—Cieza de Leon, Cronica, cap. 92.—"El Cuzco tuuo gran manera y calidad, deuio ser fundada por gente de gran ser. Auia grandes calles, saluo q̄ erā angostas, y las casas hechas de piedra pura cō tan lindas junturas, q̄ illustra el antiguedad del edificio, pues estauan piedras tan grādes muy bien assentadas." (Ibid., ubi supra.) Compare with this Miller's account of the city as existing at the present day: "The walls of many of the houses have remained unaltered for centuries. The great size of the stones, the variety of their shapes, and the inimitable workmanship they display, give to the city that interesting air of antiquity and romance which fills the mind with pleasing though painful veneration." Memoirs of General Miller in the Service of the Republic of Peru (London, 1829, 2nd ed.), vol. ii. p. 225.

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The health of the city was promoted by spacious openings and squares, in which a numerous population from the capital and the distant country assembled to celebrate the high festivals of their religion. For Cuzco was the "Holy City;"[19] and the great temple of the Sun, to which pilgrims resorted from the farthest borders of the empire, was the most magnificent structure in the New World, and unsurpassed, probably, in the costliness of its decorations by any building in the Old.

Towards the north, on the sierra or rugged eminence already noticed, rose a strong fortress, the remains of which at the present day, by their vast size, excite the admiration of the traveller.[20] It was defended by a single wall of great thickness, and twelve hundred feet long on the side facing the city, where the precipitous character of the ground was of itself almost sufficient for its defence. On the other quarter, where the approaches were less difficult, it was protected by two other semicircular walls of the same length as the preceding. They were separated a considerable distance from one another and from the fortress; and the intervening ground was raised so that the walls afforded a breastwork for the troops stationed there in times of assault. The fortress consisted of three towers, detached from one another. One was appropriated to

[19] "La Imperial Ciudad de Cozco, que la adoravan los Indios, como á Cosa Sagrada." Garcilasso, Com. Real., Parte 1, lib. 3, cap. 20.—Also Ondegardo, Rel. Seg., MS.

[20] See, among others, the Memoirs, above cited, of Gen. Miller, which contain a minute and very interesting notice of modern Cuzco. (Vol. ii. p. 223, et seq.) Ulloa, who visited the country in the middle of the last century, is unbounded in his expressions of admiration. Voyage to South America, Eng. trans. (London, 1806), book vii. chap. 12.

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the Inca, and was garnished with the sumptuous decorations befitting a royal residence rather than a military post. The other two were held by the garrison, drawn from the Peruvian nobles, and commanded by an officer of the blood royal; for the position was of too great importance to be intrusted to inferior hands. The hill was excavated below the towers, and several subterraneous galleries communicated with the city and the palaces of the Inca.[21]

The fortress, the walls, and the galleries were all built of stone, the heavy blocks of which were not laid in regular courses, but so disposed that the small ones might fill up the interstices between the great. They formed a sort of rustic work, being rough hewn except towards the edges, which were finely wrought; and, though no cement was used, the several blocks were adjusted with so much exactness and united so closely that it was impossible to introduce even the blade of a knife between them.[22] Many of these stones were of vast size; some of them being full thirty-eight feet long, by eighteen broad, and six feet thick.[23]

[21] Betanzos, Suma y Narracion de los Yngas, MS., cap. 12.—Garcilasso, Com. Real., Parte 1, lib. 7, cap. 27-29.—The demolition of the fortress, begun immediately after the Conquest, provoked the remonstrance of more than one enlightened Spaniard, whose voice, however, was impotent against the spirit of cupidity and violence. See Sarmiento, Relacion, MS., cap. 48.

[22] Ibid., ubi supra. — Inscripciones, Medallas, Templos, Edificios, Antigüedades, y Monumentos del Peru, MS. This manuscript, which formerly belonged to Dr. Robertson, and which is now in the British Museum, is the work of some unknown author, somewhere probably about the time of Charles III.,—a period when, as the sagacious scholar to whom I am indebted for a copy of it remarks, a spirit of sounder criticism was visible in the Castilian historians.

[23] Acosta, Naturall and Morall Historie of the East and West Indies, Eng. trans. (London, 1604), lib. 6, cap. 14.—He measured the stones himself. — See also Garcilasso, Com. Real., loc. cit.

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We are filled with astonishment when we consider that these enormous masses were hewn from their native bed and fashioned into shape by a people ignorant of the use of iron; that they were brought from quarries, from four to fifteen leagues distant,[24] without the aid of beasts of burden; were transported across rivers and ravines, raised to their elevated position on the sierra, and finally adjusted there with the nicest accuracy, without the knowledge of tools and machinery familiar to the European. Twenty thousand men are said to have been employed on this great structure, and fifty years consumed in the building.[25] However this may be, we see in it the workings of a despotism which had the lives and fortunes of its vassals at its absolute disposal, and which, however mild in its general character, esteemed these vassals, when employed in its service, as lightly as the brute animals for which they served as a substitute.

The fortress of Cuzco was but part of a system of fortifications established throughout their dominions by the Incas. This system formed a prominent feature in their military policy; but before entering on this latter it will be proper to give the reader some view of their civil institutions and scheme of government.

The sceptre of the Incas, if we may credit their his-

[24] Cieza de Leon, Cronica, cap. 93.—Ondegardo, Rel. Seg., MS.—Many hundred blocks of granite may still be seen, it is said, in an unfinished state, in a quarry near Cuzco.

[25] Sarmiento, Relacion, MS., cap. 48.—Ondegardo, Rel. Seg., MS.—Garcilasso, Com. Real., Parte 1, lib. 7, cap. 27, 28.—The Spaniards, puzzled by the execution of so great a work with such apparently inadequate means, referred it all, in their summary way, to the Devil; an opinion which Garcilasso seems willing to indorse. The author of the Antig. y Monumentos del Peru, MS., rejects this notion with becoming gravity.

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torian, descended in unbroken succession from father to son, through their whole dynasty. Whatever we may think of this, it appears probable that the right of inheritance might be claimed by the eldest son of the *Coya*, or lawful queen, as she was styled, to distinguish her from the host of concubines who shared the affections of the sovereign.[26] The queen was further distinguished, at least in later reigns, by the circumstance of being selected from the sisters of the Inca, an arrangement which, however revolting to the ideas of civilized nations, was recommended to the Peruvians by its securing an heir to the crown of the pure heaven-born race, uncontaminated by any mixture of earthly mould.[27]

In his early years, the royal offspring was intrusted to the care of the *amautas*, or "wise men," as the teachers of Peruvian science were called, who instructed him in such elements of knowledge as they possessed,

[26] Sarmiento, Relacion, MS., cap. 7.—Garcilasso, Com. Real., Parte 1, lib. 1, cap. 26.—Acosta speaks of the eldest brother of the Inca as succeeding in preference to the son (lib. 6, cap. 12). He may have confounded the Peruvian with the Aztec usage. The Report of the Royal Audience states that a brother succeeded in default of a son. Dec. de la Aud. Real., MS.

[27] "*Et soror et conjux.*" According to Garcilasso, the heir-apparent *always* married a sister. (Com. Real., Parte 1, lib. 4, cap. 9.) Ondegardo notices this as an innovation at the close of the fifteenth century. (Relacion Primera, MS.) The historian of the Incas, however, is confirmed in his extraordinary statement by Sarmiento. Relacion, MS., cap. 7.*

* ["The sister-marriage of the Incas," remarks Mr. Tylor, "had in their religion at once a meaning and a justification,"—as typifying, namely, the supposed relation of the sun and moon, like the Egyptian Osiris and Isis. (Primitive Culture, i. 261.) It may, however, indicate also different ideas from those of our race in regard to consanguinity. See Morgan, Systems of Consanguinity and Affinity of the Human Family (Smithsonian Contributions).—ED.]

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and especially in the cumbrous ceremonial of their religion, in which he was to take a prominent part. Great care was also bestowed on his military education, of the last importance in a state which, with its professions of peace and good will, was ever at war for the acquisition of empire.

In this military school he was educated with such of the Inca nobles as were nearly of his own age; for the sacred name of Inca—a fruitful source of obscurity in their annals — was applied indifferently to all who descended by the male line from the founder of the monarchy.[28] At the age of sixteen the pupils underwent a public examination, previous to their admission to what may be called the order of chivalry. This examination was conducted by some of the oldest and most illustrious Incas. The candidates were required to show their prowess in the athletic exercises of the warrior; in wrestling and boxing, in running such long courses as fully tried their agility and strength, in severe fasts of several days' duration, and in mimic combats, which, although the weapons were blunted, were always attended with wounds, and sometimes with death. During this trial, which lasted thirty days, the royal neophyte fared no better than his comrades, sleeping on the bare ground, going unshod, and wearing a mean attire,—a mode of life, it was supposed, which might tend to inspire him with more sympathy with the destitute. With all this show of impartiality, however, it will probably be doing no injustice to the judges to suppose that a politic discretion may have somewhat quickened their perceptions of the real merits of the heir-apparent.

[28] Garcilasso, Com. Real., Parte 1, lib. 1. cap. 26.

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At the end of the appointed time, the candidates selected as worthy of the honours of their barbaric chivalry were presented to the sovereign, who condescended to take a principal part in the ceremony of inauguration. He began with a brief discourse, in which, after congratulating the young aspirants on the proficiency they had shown in martial exercises, he reminded them of the responsibilities attached to their birth and station, and, addressing them affectionately as "children of the Sun," he exhorted them to imitate their great progenitor in his glorious career of beneficence to mankind. The novices then drew near, and, kneeling one by one before the Inca, he pierced their ears with a golden bodkin; and this was suffered to remain there till an opening had been made large enough for the enormous pendants which were peculiar to their order, and which gave them, with the Spaniards, the name of *orejones*.[29] This ornament was so massy in the ears of the sovereign that the cartilage was distended by it nearly to the shoulder, producing what seemed a monstrous deformity in the eyes of the Europeans, though, under the magical influence of fashion, it was regarded as a beauty by the natives.

When this operation was performed, one of the most

[29] From *oreja*, "ear."—"Los caballeros de la sangre Real tenian orejas horadadas, y de ellas colgando grandes rodetes de plata y oro: llamaronles por esto los *orejones* los Castellanos la primera vez que los vieron." (Montesinos, Memorias antiguas historiales del Peru, MS., lib. 2, cap. 6.) The ornament, which was in the form of a wheel, did not depend from the ear, but was inserted in the gristle of it, and was as large as an orange. "La hacen tan ancha como una gran rosca de naranja; los Señores i Principales traian aquellas roscas de oro fino en las orejas." (Conq. i Pob. del Piru, MS.—Also Garcilasso, Com. Real, Parte 1, cap. 22.) "The larger the hole," says one of the old Conquerors, "the more of a gentleman!" Pedro Pizarro, Descub. y Conq., MS

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venerable of the nobles dressed the feet of the candidates in the sandals worn by the order, which may remind us of the ceremony of buckling on the spurs of the Christian knight. They were then allowed to assume the girdle or sash around the loins, corresponding with the *toga virilis* of the Romans, and intimating that they had reached the season of manhood. Their heads were adorned with garlands of flowers, which, by their various colours, were emblematic of the clemency and goodness that should grace the character of every true warrior; and the leaves of an evergreen plant were mingled with the flowers, to show that these virtues should endure without end.[30] The prince's head was further ornamented by a fillet, or tasselled fringe, of a yellow colour, made of the fine threads of the vicuña wool, which encircled the forehead as the peculiar insignia of the heir-apparent. The great body of the Inca nobility next made their appearance, and, beginning with those nearest of kin, knelt down before the prince and did him homage as successor to the crown. The whole assembly then moved to the great square of the capital, where songs and dances and other public festivities closed the important ceremonial of the *huaracu*.[31]

The reader will be less surprised by the resemblance which this ceremonial bears to the inauguration of a Christian knight in the feudal ages, if he reflects that a similar analogy may be traced in the institutions of

[30] Garcilasso, Com. Real., Parte 1, lib. 6, cap. 27.

[31] Garcilasso, Com. Real, Parte 1, lib. 6, cap. 24-28.—According to Fernandez, the candidates wore white shirts, with something like a cross embroidered in front! (Historia del Peru (Sevilla, 1571), Parte 2, lib. 3, cap. 6.) We may fancy ourselves occupied with some chivalrous ceremonial of the Middle Ages.

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other people more or less civilized, and that it is natural that nations occupied with the one great business of war should mark the period when the preparatory education for it was ended, by similar characteristic ceremonies.

Having thus honourably passed through his ordeal, the heir-apparent was deemed worthy to sit in the councils of his father, and was employed in offices of trust at home, or, more usually, sent on distant expeditions to practise in the field the lessons which he had hitherto studied only on the mimic theatre of war. His first campaigns were conducted under the renowned commanders who had grown gray in the service of his father, until, advancing in years and experience, he was placed in command himself, and, like Huayna Capac, the last and most illustrious of his line, carried the banner of the rainbow, the armorial ensign of his house, far over the borders, among the remotest tribes of the plateau.

The government of Peru was a despotism, mild in its character, but in its form a pure and unmitigated despotism. The sovereign was placed at an immeasurable distance above his subjects. Even the proudest of the Inca nobility, claiming a descent from the same divine original as himself, could not venture into the royal presence, unless barefoot, and bearing a light burden on his shoulders in token of homage.[32] As the

[32] Zarate, Conq. del Peru, lib. 1, cap. 11.—Sarmiento, Relacion, MS., cap. 7.—"Porque verdaderamente á lo que yo he averiguado toda la pretension de los Ingas fue una subjeccion en toda la gente, qual yo nunca he oido decir de ninguna otra nacion en tanto grado, que por muy principal que un Señor fuese, dende que entrava cerca del Cuzco en cierta señal que estava puesta en cada camino de quatro que hay, havia dende alli de venir cargado hasta la presencia

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representative of the Sun, he stood at the head of the priesthood, and presided at the most important of the religious festivals.[33] He raised armies, and usually commanded them in person. He imposed taxes, made laws, and provided for their execution by the appointment of judges, whom he removed at pleasure. He was the source from which every thing flowed,—all dignity, all power, all emolument. He was, in short, in the well-known phrase of the European despot, "himself the state."[34]

The Inca asserted his claims as a superior being by assuming a pomp in his manner of living well calculated to impose on his people. His dress was of the finest wool of the vicuña, richly dyed, and ornamented with a profusion of gold and precious stones. Round his head was wreathed a turban of many-coloured folds, called the *llautu*, with a tasselled fringe, like that worn by the prince, but of a scarlet colour, while two feathers of a rare and curious bird, called the *coraquenque*, placed upright in it, were the distinguishing insignia of royalty. The birds from which these feathers were obtained were found in a desert country among the mountains; and it was death to destroy or to take them, as they were reserved for the exclusive purpose

del Inga, y alli dejava la carga y hacia su obediencia." Ondegardo, Rel. Prim., MS.

[33] It was only at one of these festivals, and hardly authorizes the sweeping assertion of Carli that the royal and sacerdotal authority were blended together in Peru. We shall see, hereafter, the important and independent position occupied by the high-priest. "Le Sacerdoce et l'Empire étoient divisés au Mexique; au lieu qu'ils étoient réunis au Pérou, comme au Tibet et à la Chine, et comme il le fut à Rome, lorsqu' Auguste jetta les fondemens de l'Empire, en y réunissant le Sacerdoce ou la dignité de Souverain Pontife." Lettres Américaines (Paris, 1788), trad. Franç., tom. i. let 7.

[34] "Porque el Inga dava á en-

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of supplying the royal head-gear. Every succeeding monarch was provided with a new pair of these plumes, and his credulous subjects fondly believed that only two individuals of the species had ever existed to furnish the simple ornament for the diadem of the Incas.[35]

Although the Peruvian monarch was raised so far above the highest of his subjects, he condescended to mingle occasionally with them, and took great pains personally to inspect the condition of the humbler classes. He presided at some of the religious celebrations, and on these occasions entertained the great nobles at his table, when he complimented them, after the fashion of more civilized nations, by drinking the health of those whom he most delighted to honour.[36]

But the most effectual means taken by the Incas for communicating with their people were their progresses through the empire. These were conducted, at intervals of several years, with great state and magnificence.

tender que era hijo del Sol, con este titulo se hacia adorar, i governava principalmente en tanto grado que nadie se le atrevia, i su palabra era ley, i nadie osaba ir contra su palabra ni voluntad; aunque obiese de matar cient mill Indios, no havia ninguno en su Reino que le osase decir que no lo hiciese." Conq. i. Pob. del Piru, MS.

[35] Garcilasso, Com. Real., Parte 1, lib. 1, cap. 22; lib. 6, cap. 28.—Cieza de Leon, Cronica, cap. 114.—Acosta, lib. 6, cap. 12.

[36] One would hardly expect to find among the American Indians this social and kindly custom of our Saxon ancestors,—now fallen somewhat out of use, in the capricious innovations of modern fashion. Garcilasso is diffuse in his account of the forms observed at the royal table. (Com. Real., Parte 1, lib. 6, cap. 23.) The only hours of eating were at eight or nine in the morning, and at sunset, which took place at nearly the same time, in all seasons, in the latitude of Cuzco. The historian of the Incas admits that, though temperate in eating, they indulged freely in their cups, frequently prolonging their revelry to a late hour of the night. Ibid., Parte 1, lib. 6, cap. 1.

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The sedan, or litter, in which they travelled, richly emblazoned with gold and emeralds, was guarded by a numerous escort. The men who bore it on their shoulders were provided by two cities, specially appointed for the purpose. It was a post to be coveted by no one, if, as is asserted, a fall was punished with death.[37] They travelled with ease and expedition, halting at the *tambos*, or inns, erected by government along the route, and occasionally at the royal palaces, which in the great towns afforded ample accommodations to the whole of the monarch's retinue. The noble roads which traversed the table-land were lined with people, who swept away the stones and stubble from their surface, strewing them with sweet-scented flowers, and vying with each other in carrying forward the baggage from one village to another. The monarch halted from time to time to listen to the grievances of his subjects, or to settle some points which had been referred to his decision by the regular tribunals. As the princely train wound its way along the mountain-passes, every place was thronged with spectators eager to catch a glimpse of their sovereign; and when he raised the curtains of his litter and showed himself to their eyes, the air was rent with acclamations as they invoked blessings on his head.[38] Tradition long

[37] "In lectică, aureo tabulato constratâ, humeris ferebant; in summâ, ea erat observantia, vt vultum ejus intueri maxime incivile putarent, et inter baiulos, quicunque vel leviter pede offenso hæsitaret, e vestigio interficerent." Levinus Apollonius, De Peruviæ Regionis Inventione, et Rebus in eâdem gestis (Antverpiæ, 1567), fol. 37.—Zarate, Conq. del Peru, lib. 1, cap. 11.—According to this writer, the litter was carried by the nobles; one thousand of whom were specially reserved for the humiliating honour. Ubi supra.

[38] The acclamations must have been potent indeed, if, as Sarmiento tells us, they sometimes brought the birds down from the sky!

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commemorated the spots at which he halted, and the simple people of the country held them in reverence as places consecrated by the presence of an Inca.[39]

The royal palaces were on a magnificent scale, and, far from being confined to the capital or a few principal towns, were scattered over all the provinces of their vast empire.[40] The buildings were low, but covered a wide extent of ground. Some of the apartments were spacious, but they were generally small, and had no communication with one another, except that they opened into a common square or court. The walls were made of blocks of stone of various sizes, like those described in the fortress of Cuzco, rough-hewn, but carefully wrought near the line of junction, which was scarcely visible to the eye. The roofs were of wood or rushes, which have perished under the rude touch of time, that has shown more respect for the walls of the edifices. The whole seems to have been characterized by solidity and strength, rather than by any attempt at architectural elegance.[41]

[39] "De esta manera eran tan temidos los Reyes que si salian por el Reyno y permitian alzar algun paño de los que iban en las andas para dejarse ver de sus vasallos, alzaban tan gran alarido que hacian caer las aves de lo alto donde iban volando á ser tomadas á manos." (Relacion, MS., cap. 10.) The same author has given in another place a more credible account of the royal progresses, which the Spanish reader will find extracted in Appendix No. 1.

[39] Garcilasso, Com. Real., Parte 1, lib. 3, cap. 14; lib. 6, cap. 3.—Zarate, Conq. del. Peru, lib. 1, cap. 11.

[40] Velasco has given some account of several of these palaces situated in different places in the kingdom of Quito. Hist. de Quito, tom. i. pp. 195-197.

[41] Cieza de Leon, Cronica, cap. 44.—Antig. y Monumentos de Peru, MS.—See, among others, the description of the remains still existing of the royal buildings at Callo, about ten leagues south of Quito, by Ulloa, Voyage to South America, book 6, ch. 11, and since, more carefully, by Humboldt, Vues des Cordillères, p. 197.

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But whatever want of elegance there may have been in the exterior of the imperial dwellings, it was amply compensated by the interior, in which all the opulence of the Peruvian princes was ostentatiously displayed. The sides of the apartments were thickly studded with gold and silver ornaments. Niches, prepared in the walls, were filled with images of animals and plants curiously wrought of the same costly materials; and even much of the domestic furniture, including the utensils devoted to the most ordinary menial services, displayed the like wanton magnificence![42] With these gorgeous decorations were mingled richly-coloured stuffs of the delicate manufacture of the Peruvian wool, which were of so beautiful a texture that the Spanish sovereigns, with all the luxuries of Europe and Asia at their command, did not disdain to use them.[43] The royal household consisted of a throng of menials, supplied by the neighbouring towns and villages, which, as in Mexico, were bound to furnish the monarch with fuel and other necessaries for the consumption of the palace.

But the favourite residence of the Incas was at

[42] Garcilasso, Com. Real., Parte 1, lib. 6, cap. 1.—"Tanto que todo el servicio de la Casa del Rey así de cantaras para su vino, *como de cozina*, todo era oro y plata, y esto no en un lugar y en una parte lo tenia, sino en muchas." (Sarmiento, Relacion, MS., cap. 11.) See also the flaming accounts of the palaces of Bilcas, to the west of Cuzco, by Cieza de Leon, as reported to him by Spaniards who had seen them in their glory. (Cronica, cap, 89.) The niches are still described by modern travellers as to be found in the walls. (Humboldt, Vues des Cordillères, p. 197.)

[43] "La ropa de la cama toda era de mantas, y freçadas de lana de Vicuña, que es tan fina, y tan regalada, que entre otras cosas preciadas de aquellas Tierras, se las han traido para la cama del Rey Don Phelipe Segundo." Garcilasso, Com. Real., Parte 1, lib. 6, cap. 1.

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Yucay, about four leagues distant from the capital. In this delicious valley, locked up within the friendly arms of the sierra, which sheltered it from the rude breezes of the east, and refreshed by gushing fountains and streams of running water, they built the most beautiful of their palaces. Here, when wearied with the dust and toil of the city, they loved to retreat, and solace themselves with the society of their favourite concubines, wandering amidst groves and airy gardens, that shed around their soft, intoxicating odours and lulled the senses to voluptuous repose. Here, too, they loved to indulge in the luxury of their baths, replenished by streams of crystal water which were conducted through subterraneous silver channels into basins of gold. The spacious gardens were stocked with numerous varieties of plants and flowers that grew without effort in this *temperate* region of the tropics, while parterres of a more extraordinary kind were planted by their side, glowing with the various forms of vegetable life skilfully imitated in gold and silver! Among them the Indian corn, the most beautiful of American grains, is particularly commemorated, and the curious workmanship is noticed with which the golden ear was half disclosed amidst the broad leaves of silver, and the light tassel of the same material that floated gracefully from its top.[44]

If this dazzling picture staggers the faith of the reader, he may reflect that the Peruvian mountains

[44] Garcilasso, Com. Real., Parte i, lib. 5, cap. 26; lib. 6, cap. 2.—Sarmiento, Relacion, MS., cap. 24.—Cieza de Leon, Cronica, cap. 94.—The last writer speaks of a cement, made in part of liquid gold, as used in the royal buildings of Tambo, a valley not far from Yucay! (Ubi supra.) We may excuse the Spaniards for demolishing such edifices,—if they ever met with them.

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teemed with gold; that the natives understood the art of working the mines, to a considerable extent; that none of the ore, as we shall see hereafter, was converted into coin, and that the whole of it passed into the hands of the sovereign for his own exclusive benefit, whether for purposes of utility or ornament. Certain it is that no fact is better attested by the Conquerors themselves, who had ample means of information, and no motive for misstatement. The Italian poets, in their gorgeous pictures of the gardens of Alcina and Morgana, came nearer the truth than they imagined.

Our surprise, however, may reasonably be excited when we consider that the wealth displayed by the Peruvian princes was only that which each had amassed individually for himself. He owed nothing to inheritance from his predecessors. On the decease of an Inca, his palaces were abandoned; all his treasures, except what were employed in his obsequies, his furniture and apparel, were suffered to remain as he left them, and his mansions, save one, were closed up for ever. The new sovereign was to provide himself with everything new for his royal state. The reason of this was the popular belief that the soul of the departed monarch would return after a time to re-animate his body on earth; and they wished that he should find everything to which he had been used in life prepared for his reception.[45]

When an Inca died, or, to use his own language, "was called home to the mansions of his father, the Sun,"[46] his obsequies were celebrated with great pomp

[45] Acosta, lib. 6, cap. 12.—Garcilasso, Com. Real., Parte 1, lib. 6, cap. 4.

[46] The Aztecs, also, believed

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and solemnity. The bowels were taken from the body and deposited in the temple of Tampu, about five leagues from the capital. A quantity of his plate and jewels was buried with them, and a number of his attendants and favourite concubines, amounting sometimes, it is said, to a thousand, were immolated on his tomb.[47] Some of them showed the natural repugnance to the sacrifice occasionally manifested by the victims of a similar superstition in India. But these were probably the menials and more humble attendants; since the women have been known, in more than one instance, to lay violent hands on themselves, when restrained from testifying their fidelity by this act of conjugal martyrdom. This melancholy ceremony was followed by a general mourning throughout the empire. At stated intervals, for a year, the people assembled to renew the expressions of their sorrow; processions were made, displaying the banner of the departed monarch; bards and minstrels were appointed to chronicle his achievements, and their songs continued to be rehearsed at high festivals in the presence of the reigning monarch,—thus stimulating the living by the glorious example of the dead.[48]

The body of the deceased Inca was skilfully embalmed, and removed to the great temple of the Sun at Cuzco. There the Peruvian sovereign, on entering

that the soul of the warrior who fell in battle went to accompany the Sun in his bright progress through the heavens. (See Conquest of Mexico, book 1, chap. 3.)

[47] Conq. i Pob. del Piru, MS.—Acosta, lib. 5, cap. 6.—Four thousand of these victims, according to Sarmiento,—we may hop it is an exaggeration,—graced the funeral obsequies of Huayna Capac, the last of the Incas before the coming of the Spaniards. Relacion, MS., cap. 65.

[48] Cieza de Leon, Cronica, cap. 62.—Garcilasso, Com. Real., Parte 1, lib. 6, cap. 5.—Sarmiento, Relacion, MS., cap. 8.

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the awful sanctuary, might behold the effigies of his royal ancestors, ranged in opposite files,—the men on the right, and their queens on the left, of the great luminary which blazed in refulgent gold on the walls of the temple. The bodies, clothed in the princely attire which they had been accustomed to wear, were placed on chairs of gold, and sat with their heads inclined downward, their hands placidly crossed over their bosoms, their countenances exhibiting their natural dusky hue,—less liable to change than the fresher colouring of a European complexion,—and their hair of raven black, or silvered over with age, according to the period at which they died! It seemed like a company of solemn worshippers fixed in devotion,—so true were the forms and lineaments to life. The Peruvians were as successful as the Egyptians in the miserable attempt to perpetuate the existence of the body beyond the limits assigned to it by nature.[49]

They cherished a still stranger illusion in the atten-

[49] Ondegardo, Rel. Prim., MS.—Garcilasso, Com. Real., Parte 1, lib. 5, cap. 29.—The Peruvians secreted these mummies of their sovereigns after the Conquest, that they might not be profaned by the insults of the Spaniards. Ondegardo, when *corregidor* of Cuzco, discovered five of them, three male and two female. The former were the bodies of Viracocha, of the great Tupac Inca Yupanqui, and of his son Huayna Capac. Garcilasso saw them in 1560. They were dressed in their regal robes, with no insignia but the *llautu* on their heads. They were in a sitting posture, and, to use his own expression, "perfect as life, without so much as a hair or an eyebrow wanting." As they were carried through the streets, decently shrouded with a mantle, the Indians threw themselves on their knees, in sign of reverence, with many tears and groans, and were still more touched as they beheld some of the Spaniards themselves doffing their caps, in token of respect to departed royalty. (Ibid., ubi supra.) The bodies were subsequently removed to Lima; and Father Acosta, who saw them there some twenty years later, speaks of them as still in perfect preservation.

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tions which they continued to pay to these insensible remains, as if they were instinct with life. One of the houses belonging to a deceased Inca was kept open and occupied by his guard and attendants, with all the state appropriate to royalty. On certain festivals, the revered bodies of the sovereigns were brought out with great ceremony into the public square of the capital. Invitations were sent by the captains of the guard of the respective Incas to the different nobles and officers of the court; and entertainments were provided in the names of their masters, which displayed all the profuse magnificence of their treasures,—and "such a display," says an ancient chronicler, "was there in the great square of Cuzco, on this occasion, of gold and silver plate and jewels, as no other city in the world ever witnessed."[50] The banquet was served by the menials of the respective households, and the guests partook of the melancholy cheer in the presence of the royal phantom with the same attention to the forms of courtly etiquette as if the living monarch had presided![51]

[50] "Tenemos por muy cierto que ni en Jerusalem, Roma, ni en Persia, ni en ninguna parte del mundo por ninguna Republica ni Rey de el, se juntaba en un lugar tanta riqueza de Metales de oro y Plata y Pedreria como en esta Plaza del Cuzco; quando estas fiestas y otras semejantes se hacian." Sarmiento, Relacion, MS., cap. 27.

[51] Idem, Relacion, MS., cap. 8, 27.—Ondegardo, Rel. Seg., MS.—It was only, however, the great and good princes that were thus honoured, according to Sarmiento, "whose souls the silly people fondly believed, on account of their virtues, were in heaven, although, in truth," as the same writer assures us, "they were all the time burning in the flames of hell"! "Digo los que haviendo sido en vida buenos y valerosos, generosos con los Indios en les hacer mercedes, perdonadores de injurias. porque á estos tales canonizaban en su ceguedad por Santos y honrraban sus huesos, sin entender que las animas ardian en los Ynfiernos y creian que estaban en el Cielo." Ibid., ubi supra.

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The nobility of Peru consisted of two orders, the first and by far the most important of which was that of the Incas, who, boasting a common descent with their sovereign, lived, as it were, in the reflected light of his glory. As the Peruvian monarchs availed themselves of the right of polygamy to a very liberal extent, leaving behind them families of one or even two hundred children,[52] the nobles of the blood royal, though comprehending only their descendants in the male line, came in the course of years to be very numerous.[53] They were divided into different lineages, each of which traced its pedigree to a different member of the royal dynasty, though all terminated in the divine founder of the empire.

They were distinguished by many exclusive and very important privileges; they wore a peculiar dress, spoke a dialect, if we may believe the chronicler, peculiar to themselves,[54] and had the choicest portion of the public domain assigned for their support. They lived, most of them, at court, near the person of the prince, sharing in his counsels, dining at his board, or supplied from his table. They alone were admissible to the great offices in the priesthood. They were in-

[52] Garcilasso says over three hundred! (Com. Real., Parte 1, lib. 3, cap. 19.) The fact, though rather startling, is not incredible, if, like Huayna Capac, they counted seven hundred wives in their seraglio. See Sarmiento, Relacion, MS., cap. 7.

[53] Garcilasso mentions a class of Incas *por privilegio*, who were allowed to possess the name and many of the immunities of the blood royal, though only descended from the great vassals that first served under the banner of Manco Capac. (Com. Real., Parte 1, lib. 1, cap. 22.) This important fact, to which he often refers, one would be glad to see confirmed by a single authority.

[54] "Los Incas tuvieron otra Lengua particular, que hablavan entre ellos, que no la entendian los demàs Indios, ni les era licito aprenderla, como Lenguage Divino. Esta me escriven del Perù, que se ha perdido totalmente; porque como pereciò la Republica particular de los

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vested with the command of armies and of distant garrisons, were placed over the provinces, and, in short, filled every station of high trust and emolument.[55] Even the laws, severe in their general tenor, seem not to have been framed with reference to them; and the people, investing the whole order with a portion of the sacred character which belonged to the sovereign, held that an Inca noble was incapable of crime.[56]

The other order of nobility was the *Curacas*, the caciques of the conquered nations, or their descendants. They were usually continued by the government in their places, though they were required to visit the capital occasionally, and to allow their sons to be educated there as the pledges of their loyalty. It is not easy to define the nature or extent of their privileges. They were possessed of more or less power, according to the extent of their patrimony and the number of their vassals. Their authority was usually transmitted from father to son, though sometimes the

Incas, pereciò tambien el Lenguage dellos." Garcilasso, Com. Real., Parte 1, lib. 7, cap. 1.*

[55] "Una sola gente hallo yo que era exenta, que eran los Ingas del Cuzco y por alli al rededor de ambas parcialidades, porque estos no solo no pagavan tributo, pero aun comian de lo que traian al Inga de todo el reino, y estos eran por la mayor parte los Governadores en todo el reino, y por donde quiera que iban se les hacia mucha honrra." Ondegardo, Rel. Prim., MS.

[56] Garcilasso, Com. Real., Parte 1, lib. 2, cap. 15.

* [An analysis of fifteen words preserved by Garcilasso has led to the conclusion that the supposed secret language of the Incas was only a dialect of the common tongue. Meyen, Ueber die Ureinbewohner von Peru, cited by Brinton, Myths of the New World, p. 31.—ED.]

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succcssor was chosen by the people.[57] They did not occupy the highest posts of state, or those nearest the person of the sovereign, like the nobles of the blood. Their authority seems to have been usually local, and always in subordination to the territorial jurisdiction of the great provincial governors, who were taken from the Incas.[58]

It was the Inca nobility, indeed, who constituted the real strength of the Peruvian monarchy. Attached to their prince by ties of consanguinity, they had common sympathies and, to a considerable extent, common interests with him. Distinguished by a peculiar dress and insignia, as well as by language and blood, from the rest of the community, they were never confounded with the other tribes and nations who were incorporated into the great Peruvian monarchy. After the lapse of centuries they still retained their individuality as a peculiar people. They were to the conquered races of the country what the Romans were to the barbarous hordes of the Empire, or the Normans to the ancient inhabitants of the British Isles. Clustering around the throne, they formed an invincible phalanx to shield it alike from secret conspiracy and open insurrection. Though living chiefly in the capital, they were also distributed throughout the country in all its high stations and

[57] In this event, it seems, the successor named was usually presented to the Inca for confirmation. (Dec. de la Aud. Real., MS.) At other times the Inca himself selected the heir from among the children of the deceased Curaca. "In short," says Ondegardo, "there was no rule of succession so sure, but it might be set aside by the supreme will of the sovereign." Rel. Prim., MS.

[58] Garcilasso, Com. Real., Parte 1, lib. 4, cap. 10.—Sarmiento, Relacion, MS., cap. 11.—Dec. de la Aud. Real., MS.—Cieza de Leon, Cronica, cap. 93.—Conq. i Pob. del Piru, MS.

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strong military posts, thus establishing lines of communication with the court, which enabled the sovereign to act simultaneously and with effect on the most distant quarters of his empire. They possessed, moreover, an intellectual pre-eminence, which, no less than their station, gave them authority with the people. Indeed, it may be said to have been the principal foundation of their authority. The crania of the Inca race show a decided superiority over the other races of the land in intellectual power;[59] and it cannot be denied that it was the fountain of that peculiar civilization and social polity which raised the Peruvian monarchy above every other state in South America. Whence this remarkable race came, and what was its early history, are among those mysteries that meet us so frequently in the annals of the New World, and which time and the antiquary have as yet done little to explain.*

[59] Dr. Morton's valuable work contains several engravings of both the Inca and the common Peruvian skull, showing that the facial angle

* [The wildest speculations on this point have not been those of early writers, unguided by any principles of philological or ethnological science, and accustomed to regard the Hebrew Scriptures as the sole fountain of knowledge in regard to the origin and diffusion of the human race. Modern research in matters of language and mythology, while dispelling many illusions and furnishing a key to many riddles, has opened a field in which the imagination, equipped with a quasi-scientific apparatus, finds a wider range than ever before. The discoveries of the Abbé Brasseur de Bourbourg in regard to the origin of the Mexican civilization have been matched by those of a Peruvian scholar, Dr. Vincente Fidel Lopez, who, in a work entitled Les Races aryennes du Pérou (Paris, 1871), has brought forward a vast array of argument to prove that the dominant race in Peru was an offshoot of the great Indo-European family, transplanted at some remote period to the American soil, and not connected by blood with any of its other occupants. This theory is based on a comparison of languages, of architectural and other remains, and of institutions and ideas. The Quichua language, it is admitted, differs in *form* from all the recognized Aryan

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in the former, though by no means great, was much larger than that in the latter, which was singularly flat and deficient in intellectual character. Crania Americana (Philadelphia, 1829.)†

tongues. Like the other American languages, it is *polysynthetic*, though Dr. Lopez, who makes no distinction between the two terms, calls it *agglutinative*, classing it with the dialects of the Turanian family But many philologists hold that there must have been a period when the oldest Aryan tongues were destitute of inflexions and employed the same modes of expression as the Chinese and other monosyllabic languages. There is therefore a "missing link," which is supplied by the Quichua, this being agglutinative in form but Aryan in substance. The latter point is established by the identity of its leading roots with those of the Sanscrit: that is to say, there are *kas*, *tas*, and *vas*, with meanings capable of being distorted into some similarity, in both. The argument in regard to architecture, pottery, etc., is of a more familiar kind, having been long since adduced in support of various conjectures. The mythological hypotheses are more amusing. Dr. Lopez holds, with M. Brasseur, that all myths are identical; but while the latter insists that their common significance is geological, the former contends that it is astronomical. A single example will illustrate the method by which the author establishes his points. The most ancient Peruvian deity, as Dr. Lopez believes, was *Ati*, the representative of the *waning moon*, identical with the *Ate* of the Homeric mythology. Another step brings us to Hecate,—properly *Ἑξ-άτη*, *of* or *by Ate*,—and a third to Athene—Ati-inna—and Minerva, both names signifying the same thing, viz., *force de la lune*. Lest it should be supposed that such conjectures have sprung from the remoteness and isolation in which, as Dr. Lopez complains, the Peruvian scholar is placed, it may be proper to mention that he has been anticipated and even outstripped in his leading ideas by some German savants, who, by a similar etymological process, have identified both the Peruvians and the Aztecs as Celts. "Aber woher kamen diese Kelten?" asks one of these enthusiastic explorers. "Denn dass es Kelten gewesen sind, kann nicht mehr zweifelhaft sein." And he answers his own inquiry by showing the probability that they were Irish, "the last pagan remains of that "people," who rescued their old druidical worship from the inroads of Christianity, and having carried it across the ocean,—whether stopping at Greenland on the way or not he is unable to decide,—planted it on the Andes, "that is to say, *the beautiful land*, from *an*, pleasant, beautiful, and *des*, land." Frenzel, Der Belus oder Sonnendienst auf den Anden, oder Kelten in America (Leipzig, 1867).—ED.]

†[It seems extremely improbable that Dr. Morton should have been able to obtain any well-authenticated crania of the Incas. "With the exception," says Rivero, "of the mummies of the four [?] emperors which were carried to Lima, . . . and the remains of which it has been impossible to discover up to this day, the sepulchres of the others

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are unknown, as well as of the nobility descended from them." (Peruvian Antiquities, Eng. trans., p. 40.) The same writer asserts that all the Peruvian crania figured in the work of Dr. Morton belong to those of the three races which, according to him, constituted the general mass of the population, the Chinchas, the Aymaraes, and the Huancas. The crania of all these races are, he further states, distinguished by an osteologic anomaly: the presence, namely, of an inter-parietal bone, of a more or less triangular form, perfectly distinct in the first month after birth, and subsequently united to the occipital, the suture being marked by a furrow which is never obliterated and which is easily recognized in all the crania.—ED.]

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CHAPTER II.

Orders of the State.—Provisions for Justice.—Division of Lands.—Revenues and Registers.—Great Roads and Posts.—Military Tactics and Policy.

If we are surprised at the peculiar and original features of what may be called the Peruvian aristocracy, we shall be still more so as we descend to the lower orders of the community and see the very artificial character of their institutions,—as artificial as those of ancient Sparta, and, though in a different way, quite as repugnant to the essential principles of our nature. The institutions of Lycurgus, however, were designed for a petty state, while those of Peru, although originally intended for such, seemed, like the magic tent in the Arabian tale, to have an indefinite power of expansion, and were as well suited to the most flourishing condition of the empire as to its infant fortunes. In this remarkable accommodation to change of circumstances we see the proofs of a contrivance that argues no slight advance in civilization.

The name of Peru was not known to the natives. It was given by the Spaniards, and originated, it is said, in a misapprehension of the Indian name of "river."[1]

[1] Pelu, according to Garcilasso, was the Indian name for "river," and was given by one of the natives in answer to a question put to him by the Spaniards, who conceived it to be the name of the country. (Com. Real., Parte 1, lib. 1, cap. 6.) Such blunders have led to the names of many places both in North and South

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However this may be, it is certain that the natives had no other epithet by which to designate the large collection of tribes and nations who were assembled under the sceptre of the Incas, than that of *Tavantinsuyu*, or "four quarters of the world."[2] This will not surprise a citizen of the United States, who has no other name by which to class himself among nations than what is borrowed from a quarter of the globe.[3] The kingdom,

America. Montesinos, however, denies that there is such an Indian term for "river."* (Mem. antiguas MS., lib. 1, cap. 2.) According to this writer, Peru was the ancient *Ophir*, whence Solomon drew such stores of wealth, and which, by a very *natural* transition, has in time been corrupted into *Phiru*, *Piru*, *Peru*! The first book of the Memorias, consisting of thirty-two chapters, is devoted to this precious discovery.†

[2] Ondegardo, Rel. Prim., MS.—Garcilasso, Com Real., Parte 1, lib. 2, cap. 11.

[3] Yet an *American* may find food for his vanity in the reflection that the name of a quarter of the globe, inhabited by so many civilized nations, has been exclusively conceded to him.—Was it conceded or assumed?‡

* [This statement would appear to be correct, and Garcilasso's etymology must be rejected on that, if on no other ground. More probable derivations are those given by Pascual de Andagoya,—from *Birú*, the name of a province first visited by Gaspar de Morales and Francisco Pizarro,—and by Father Blas Valera—from the Quichua word *Pirua*, a granary. Garcilasso's objection, that the spelling *Piru* was a later and corrupt form, would, even if well founded, be of little moment.—ED.]

† [A recent writer, forgetting, as Montesinos seems also to have done, that *Peru* was not the native name for the country, suggests its connection with *Persia*—itself a mere corruption—as an argument in support of the Aryan origin of the Quichuans!—ED.]

‡ [This comparison, which seems quite out of place, might be supposed to imply that the Peruvian word translated "four quarters of the world" bore a similar meaning to that conveyed by the English phrase. But Garcilasso himself explains it as indicating merely the four cardinal points, by which divisions of territory, as well as architectural arrangements and even social organizations, were so commonly regulated among primitive nations. The extent to which this was carried in America, and the consequent importance and sacredness attached to the number four, as exemplified in many myths and traditions, have been pointed out with great fulness of research and illustration by Dr. Brinton, in his Myths of the New World.—ED.]

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conformably to its name, was divided into four parts, distinguished each by a separate title, and to each of which ran one of the four great roads that diverged from Cuzco, the capital or *navel* of the Peruvian monarchy. The city was in like manner divided into four quarters; and the various races which gathered there from the distant parts of the empire lived each in the quarter nearest to its respective province. They all continued to wear their peculiar national costume, so that it was easy to determine their origin; and the same order and system of arrangement prevailed in the motley population of the capital as in the great provinces of the empire. The capital, in fact, was a miniature image of the empire.[4]

The four great provinces were each placed under a viceroy or governor, who ruled over them with the assistance of one or more councils for the different departments. These viceroys resided, some portion of their time, at least, in the capital, where they constituted a sort of council of state to the Inca.[5] The nation at large was distributed into decades, or small bodies of ten; and every tenth man, or head of a decade, had supervision of the rest,—being required to see that they enjoyed the rights and immunities to which they were entitled, to solicit aid in their behalf from government, when necessary, and to bring

[4] Garcilasso, Com. Real., Parte 1, lib. 2, cap. 9, 10.—Cieza de Leon, Cronica, cap. 93.—The capital was further divided into two parts, the Upper and Lower town, founded, as pretended, on the different origin of the population; a division recognized also in the inferior cities. Ondegardo, Rel. Seg., MS.

[5] Dec. de la Aud. Real., MS.—Garcilasso, Com. Real., Parte 1, lib. 2, cap. 15.—For this account of the councils I am indebted to Garcilasso, who frequently fills up gaps that have been left by his fellow-labourers. Whether the filling up will, in all cases, bear the touch of time as well as the rest of his work, one may doubt.

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offenders to justice. To this last they were stimulated by a law that imposed on them, in case of neglect, the same penalty that would have been incurred by the guilty party. With this law hanging over his head, the magistrate of Peru, we may well believe, did not often go to sleep on his post.[6]

The people were still further divided into bodies of fifty, one hundred, five hundred, and a thousand, each with an officer having general supervision over those beneath, and the higher ones possessing, to a certain extent, authority in matters of police. Lastly, the whole empire was distributed into sections or departments of ten thousand inhabitants, with a governor over each, from the Inca nobility, who had control over the *curacas* and other territorial officers in the district. There were, also, regular tribunals of justice, consisting of magistrates in each of the towns or small communities, with jurisdiction over petty offences, while those of a graver character were carried before superior judges, usually the governors or rulers of the districts. These judges all held their authority and received their support from the crown, by which they were appointed and removed at pleasure. They were obliged to determine every suit in five days from the time it was brought before them; and there was no appeal from one tribunal to another. Yet there were important provisions for the security of justice. A committee of visitors patrolled the kingdom at certain times to investigate the character and conduct of the magistrates; and any neglect or violation of duty was

[6] Dec. de la Aud. Real., MS.—Montesinos, Mem. antiguas, MS., lib. 2, cap. 6.—Ondegardo, Rel. Prim., MS.—How analogous is the Peruvian to the Anglo-Saxon division into hundreds and tithings! But the Saxon law which imposed only a fine on the district in case of a criminal's escape was more humane.

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punished in the most exemplary manner. The inferior courts were also required to make monthly returns of their proceedings to the higher ones, and these made reports in like manner to the viceroys: so that the monarch, seated in the centre of his dominions, could look abroad, as it were, to their most distant extremities, and review and rectify any abuses in the administration of the law.[7]

The laws were few and exceedingly severe. They related almost wholly to criminal matters. Few other laws were needed by a people who had no money, little trade, and hardly anything that could be called fixed property. The crimes of theft, adultery, and murder were all capital; though it was wisely provided that some extenuating circumstances might be allowed to mitigate the punishment.[8] Blasphemy against the Sun, and malediction of the Inca,—offences, indeed, of the same complexion,—were also punished with death. Removing landmarks, turning the water away from a neighbour's land into one's own, burning a house, were all severely punished. To burn a bridge was death. The Inca allowed no obstacle to those facilities of communication so essential to the maintenance

[7] Dec. de la Aud. Real., MS.—Ondegardo, Rel. Prim. et Seg., MSS.—Garcilasso, Com. Real., Parte 1, lib. 2, cap. 11-14.—Montesinos, Mem. antiguas, MS., lib. 2, cap. 6. The accounts of the Peruvian tribunals by the early authorities are very meagre and unsatisfactory. Even the lively imagination of Garcilasso has failed to supply the blank.

[8] Ondegardo, Rel. Prim., MS.—Herrera, Hist. general, dec. 5, lib. 4, cap. 3.—Theft was punished less severely if the offender had been really guilty of it to supply the necessities of life. It is a singular circumstance that the Peruvian law made no distinction between fornication and adultery, both being equally punished with death. Yet the law could hardly have been enforced, since prostitutes were assigned, or at least allowed, a residence in the suburbs of the cities. See Garcilasso, Com. Real., Parte 1, lib. 4, cap. 34.

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of public order. A rebellious city or province was laid waste, and its inhabitants exterminated. Rebellion against the "Child of the Sun" was the greatest of all crimes.[9]

The simplicity and severity of the Peruvian code may be thought to infer a state of society but little advanced, which had few of those complex interests and relations that grow up in a civilized community, and which had not proceeded far enough in the science of legislation to economise human suffering by proportioning penalties to crimes. But the Peruvian institutions must be regarded from a different point of view from that in which we study those of other nations. The laws emanated from the sovereign, and that sovereign held a divine commission and was possessed of a divine nature. To violate the law was not only to insult the majesty of the throne, but it was sacrilege. The slightest offence, viewed in this light, merited death; and the gravest could incur no heavier penalty.[10] Yet in the infliction of their punishments they showed no unnecessary cruelty; and the sufferings of the victim were not prolonged by the ingenious torments so frequent among barbarous nations.[11]

[9] Sarmiento, Relacion, MS., cap. 23.—"I los traidores entre ellos llamava *aucaes*, i esta palabra es la mas abiltada de todas quantas pueden decir aun Indio del Pirú, que quiere decir traidor á su Señor." (Conq. i Pob. del Pirú, MS.) "En las rebeliones y alzamientos se hicieron los castigos tan asperos, que algunas veces asolaron las provincias de todos los varones de edad sin quedar ninguno." Ondegardo, Rel. Prim., MS.

[10] "El castigo era riguroso, que por la mayor parte era de muerte, por liviano que fuese el delito; porque decian, que no los castigavan por el delito que avian hecho, ni por la ofensa agena, sino por aver quebrantado el mandamiento, y rompido la palabra del Inca, que lo respetavan como á Dios." Garcilasso, Com. Real., Parte 1, lib. 2, cap. 12.

[11] One of the punishments most frequent for minor offences was to carry a stone on the back. A punishment attended with no suf-

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These legislative provisions may strike us as very defective, even as compared with those of the semi-civilized races of Anahuac, where a gradation of courts, moreover, with the right of appeal, afforded a tolerable security for justice. But in a country like Peru, where few but criminal causes were known, the right of appeal was of less consequence. The law was simple, its application easy; and, where the judge was honest, the case was as likely to be determined correctly on the first hearing as on the second. The inspection of the board of visitors, and the monthly returns of the tribunals, afforded no slight guarantee for their integrity. The law which required a decision within five days would seem little suited to the complex and embarrassing litigation of a modern tribunal. But, in the simple questions submitted to the Peruvian judge, delay would have been useless; and the Spaniards, familiar with the evils growing out of long-protracted suits, where the successful litigant is too often a ruined man, are loud in their encomiums of this swift-handed and economical justice.[12]

The fiscal regulations of the Incas, and the laws respecting property, are the most remarkable features in the Peruvian polity. The whole territory of the empire was divided into three parts, one for the Sun, another

fering but what arises from the disgrace attached to it is very justly characterized by McCulloh as a proof of sensibility and refinement. Researches, p. 361.

[12] The Royal Audience of Peru under Philip II.—there cannot be a higher authority—bears emphatic testimony to the cheap and efficient administration of justice under the Incas: "De suerte que los vicios eran bien castigados y la gente estaba bien sujeta y obediente; y aunque en las dichas penas havia esceso, redundaba en buen govierno y policia suya, y mediante ella eran aumentados. . . . Porque los Yndios alababan la governacion del Ynga, y aun los Españoles que algo alcanzan de ella, es porque todas las cosas susodichas se determinaban sin hacerles costas." Dec. de la Aud. Real., MS.

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for the Inca, and the last for the people. Which of the three was the largest is doubtful. The proportions differed materially in different provinces. The distribution, indeed, was made on the same general principle, as each new conquest was added to the monarchy; but the proportion varied according to the amount of population, and the greater or less amount of land consequently required for the support of the inhabitants.[13]

The lands assigned to the Sun furnished a revenue to support the temples and maintain the costly ceremonial of the Peruvian worship and the multitudinous priesthood. Those reserved for the Inca went to support the royal state, as well as the numerous members of his household and his kindred, and supplied the various exigencies of government. The remainder of the lands was divided, *per capita*, in equal shares among the people. It was provided by law, as we shall see hereafter, that every Peruvian should marry at a certain age. When this event took place, the community or district in which he lived furnished him with a dwelling, which, as it was constructed of humble materials, was done at little cost. A lot of land was then assigned to him sufficient for his own maintenance and that of his wife. An additional portion was granted for every child, the amount allowed for a son being the double of that for a daughter. The division of the soil was renewed every year, and the possessions of the tenant were increased or diminished according

[13] Acosta, lib. 6, cap. 15.—Garcilasso, Com. Real., Parte 1, lib. 5, cap. 1.—"Si estas partes fuesen iguales, o qual fuese mayor, yo lo he procurado averiguar, y en unas es diferente de otras, y finalmte yo tengo entendido que se hacia conforme á la disposicion de la tierra y á la calidad de los Indios." Ondegardo, Rel. Prim., MS.

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to the numbers in his family.[14] The same arrangement was observed with reference to the curacas, except only that a domain was assigned to them corresponding with the superior dignity of their stations.[15]

A more thorough and effectual agrarian law than this cannot be imagined. In other countries where such a law has been introduced, its operation, after a time, has given way to the natural order of events and, under the superior intelligence and thrift of some and the prodigality of others, the usual vicissitudes of fortune have been allowed to take their course and restore things to their natural inequality. Even the iron law of Lycurgus ceased to operate after a time, and melted away before the spirit of luxury and avarice. The nearest approach to the Peruvian constitution was probably in Judea, where, on the recurrence of the great national jubilee, at the close of every half-century, estates reverted to their original proprietors. There was this important difference in Peru; that not only did the lease, if we may so call it, ter-

[14] Ondegardo, Rel. Prim., MS.—Garcilasso, Com. Real., Parte 1, lib. 5, cap. 2. The portion granted to each new-married couple, according to Garcilasso, was a *fanega* and a half of land. A similar quantity was added for each male child that was born, and half of the quantity for each female. The *fanega* was as much land as could be planted with a hundred-weight of Indian corn. In the fruitful soil of Peru, this was a liberal allowance for a family.

[15] Ibid., Parte 1, lib. 5, cap. 3.—It is singular that, while so much is said of the Inca sovereign, so little should be said of the Inca nobility, of their estates, or the tenure by which they held them Their historian tells us that they had the best of the lands, wherever they resided, besides the interest which they had in those of the Sun and the Inca, as children of the one and kinsmen of the other. He informs us, also, that they were supplied from the royal table when living at court. (Lib. 6, cap. 3.) But this is very loose language. The student of history will learn, on the threshold, that he is not to expect precise, or even very consistent, accounts of the institutions of a barbarous age and people from contemporary annalists.

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minate with the year, but during that period the tenant had no power to alienate or to add to his possessions. The end of the brief term found him in precisely the same condition that he was in at the beginning. Such a state of things might be supposed to be fatal to any thing like attachment to the soil, or to that desire of improving it which is natural to the permanent proprietor, and hardly less so to the holder of a long lease. But the practical operation of the law seems to have been otherwise; and it is probable that, under the influence of that love of order and aversion to change which marked the Peruvian institutions, each new partition of the soil usually confirmed the occupant in his possession, and the tenant for a year was converted into a proprietor for life.

The territory was cultivated wholly by the people. The lands belonging to the Sun were first attended to. They next tilled the lands of the old, of the sick, of the widow and the orphan, and of soldiers engaged in actual service; in short, of all that part of the community who, from bodily infirmity or any other cause, were unable to attend to their own concerns. The people were then allowed to work on their own ground, each man for himself, but with the general obligation to assist his neighbour when any circumstance—the burden of a young and numerous family, for example—might demand it.[16] Lastly, they cultivated the lands of the Inca. This was done, with great ceremony, by the whole population in a body. At break of day they were summoned together by proclamation

[16] Garcilasso relates that an Indian was hanged by Huayna Capac for tilling the ground of a curaca, his near relation, before that of the poor. The gallows was erected on the curaca's own land. Com. Real., Parte 1, lib. 5, cap. 2.

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from some neighbouring tower or eminence, and all the inhabitants of the district, men, women, and children, appeared dressed in their gayest apparel, bedecked with their little store of finery and ornaments, as if for some great jubilee. They went through the labours of the day with the same joyous spirit, chanting their popular ballads which commemorated the heroic deeds of the Incas, regulating their movements by the measure of the chant, and all mingling in the chorus, of which the word *hailli*, or "triumph," was usually the burden. These national airs had something soft and pleasing in their character, that recommended them to the Spaniards; and many a Peruvian song was set to music by them after the Conquest, and was listened to by the unfortunate natives with melancholy satisfaction, as it called up recollections of the past, when their days glided peacefully away under the sceptre of the Incas.[17]

A similar arrangement prevailed with respect to the different manufactures as to the agricultural products of the country. The flocks of llamas, or Peruvian sheep, were appropriated exclusively to the Sun and to the Inca.[18] Their number was immense. They were scattered over the different provinces, chiefly in the colder regions of the country, where they were intrusted to the care of experienced shepherds, who conducted them to different pastures according to the change of season. A large number was every year

[17] Garcilasso, Com. Real., Parte 1, lib. 5, cap. 1-3.—Ondegardo, Rel. Seg., MS.

[18] Ondegardo, Rel. Prim., MS., —Yet sometimes the sovereign would recompense some great chief, or even some one among the people, who had rendered him a service, by the grant of a small numb:r of llamas,—never many. These were not to be disposed of or killed by their owners, but descended as common property to their heirs. This strange arrangement proved a fruitful source of litigation after the Conquest. Ibid., ubi supra.

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sent to the capital for the consumption of the court, and for the religious festivals and sacrifices. But these were only the males, as no female was allowed to be killed. The regulations for the care and breeding of these flocks were prescribed with the greatest minuteness, and with a sagacity which excited the admiration of the Spaniards, who were familiar with the management of the great migratory flocks of merinos in their own country.[19]

At the appointed season they were all sheared, and the wool was deposited in the public magazines. It was then dealt out to each family in such quantities as sufficed for its wants, and was consigned to the female part of the household, who were well instructed in the business of spinning and weaving. When this labour was accomplished, and the family was provided with a coarse but warm covering, suited to the cold climate of the mountains,—for in the lower country cotton, furnished in like manner by the crown, took the place, to a certain extent of wool,—the people were required to labour for the Inca. The quantity of the cloth needed, as well as the peculiar kind and quality of the fabric, was first determined at Cuzco. The work was then apportioned among the different provinces. Officers appointed for the purpose superintended the distribution of the wool, so that the manufacture of the different articles should be intrusted to the most competent hands.[20] They did not leave the matter here,

[19] See especially the account of the Licentiate Ondegardo, who goes into more detail than any contemporary writer concerning the management of the Peruvian flocks. Rel. Seg., MS.

[20] Ondegardo, Rel. Prim. et Seg., MSS.—The manufacture of cloths for the Inca included those for the numerous persons of the blood royal, who wore garments of a finer texture than was permitted to any other Peruvian. Garcilasso, Com. Real., Parte 1, lib. 5, cap. 6.

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but entered the dwellings, from time to time, and saw that the work was faithfully executed. This domestic inquisition was not confined to the labours for the Inca. It included, also, those for the several families; and care was taken that each household should employ the materials furnished for its own use in the manner that was intended, so that no one should be unprovided with necessary apparel.[21] In this domestic labour all the female part of the establishment was expected to join. Occupation was found for all, from the child five years old to the aged matron not too infirm to hold a distaff. No one, at least none but the decrepit and the sick, was allowed to eat the bread of idleness in Peru. Idleness was a crime in the eye of the law, and, as such, severely punished; while industry was publicly commended and stimulated by rewards.[22]

The like course was pursued with reference to the other requisitions of the government. All the mines in the kingdom belonged to the Inca. They were wrought exclusively for his benefit, by persons familiar with this service and selected from the districts where the mines were situated.[23] Every Peruvian of the lower class was a husbandman, and, with the exception of those already specified, was expected to provide for his own support by the cultivation of his land. A small por-

[21] Ondegardo, Rel. Seg., MS.—Acosta, lib. 6, cap. 15.

[22] Ondegardo, Rel. Seg., MS.—Garcilasso, Com. Real., Parte 1, lib. 5, cap. 11.

[23] Garcilasso would have us believe that the Inca was indebted to the curacas for his gold and silver, which were furnished by the great vassals as presents. (Com. Real., Parte 1, lib. 5, cap. 7.) This improbable statement is contradicted by the Report of the Royal Audience, MS., by Sarmiento (Relacion, MS., cap. 15), and by Ondegardo (Rel. Prim., MS.), who all speak of the mines as the property of the government and wrought exclusively for its benefit. From this reservoir the proceeds were liberally dispensed in the form of presents among the great lords, and still more for the embellishment of the temples.

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tion of the community, however, was instructed in mechanical arts,—some of them of the more elegant kind, subservient to the purposes of luxury and ornament. The demand for these was chiefly limited to the sovereign and his court; but the labour of a larger number of hands was exacted for the execution of the great public works which covered the land. The nature and amount of the services required were all determined at Cuzco by commissioners well instructed in the resources of the country and in the character of the inhabitants of different provinces.[24]

This information was obtained by an admirable regulation, which has scarcely a counterpart in the annals of a semi-civilised people. A register was kept of all the births and deaths throughout the country, and exact returns of the actual population were made to the government every year, by means of the *quipus*, a curious invention, which will be explained hereafter.[25] At certain intervals, also, a general survey of the country was made, exhibiting a complete view of the character of the soil, its fertility, the nature of its products, both agricultural and mineral,—in short, of all that constituted the physical resources of the empire.[26] Furnished with these statistical details, it was easy for the government, after determining the amount of requisitions, to distribute the work among the respective provinces best qualified to execute it.

[24] Garcilasso, Com. Real., Parte 1, lib. 5, cap. 13-16.—Ondegardo, Rel. Prim. et Seg., MSS.

[25] Montesinos, Mem. antiguas, MS., lib. 2, cap. 6.—Pedro Pizarro, Relacion del Descubrimiento y Conquista de los Reynos del Perú, MS.—"Cada provincia, en fin del año, mandava asentar en los quipos por la cuenta de sus nudos, todos los hombres que habian muerto en ella en aquel año, y por el consiguiente los que habian nacido, y por principio del año que entraba, venian con los quipos al Cuzco." Sarmiento, Relacion, MS., cap. 16.

[26] Garcilasso, Com. Real., Parte 1, lib. 2, cap. 14.

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The task of apportioning the labour was assigned to the local authorities, and great care was taken that it should be done in such a manner that, while the most competent hands were selected, the weight should not fall disproportionately on any.[27]

The different provinces of the country furnished persons peculiarly suited to different employments, which, as we shall see hereafter, usually descended from father to son. Thus, one district supplied those most skilled in working the mines, another the most curious workers in metals or in wood, and so on.[28] The artisan was provided by government with the materials; and no one was required to give more than a stipulated portion of his time to the public service. He was then succeeded by another for the like term; and it should be observed that all who were engaged in the employment of the government—and the remark applies equally to agricultural labour—were maintained, for the time, at the public expense.[29] By this constant rotation of labour it was intended that no one should be overburdened, and that each man should have time to provide for the demands of his own household. It was impossible—in the judgment of a high Spanish authority—to improve on the system of distribution, so carefully was it accommodated to the condition and comfort of the artisan.[30]

[27] Ondegardo, Rel. Prim., MS.—Sarmiento, Rel., MS., cap. 15.—"Presupuesta y entendida la dicha division que el Inga tenia hecha de su gente, y orden que tenia puesta en el govierno de ella, era muy facil haverla en la division y cobranza de los dichos tributos; porque era claro y cierto lo que á cada uno cabia sin que hubiese desigualdad ni engaño." Dec. de la Aud. Real., MS.

[28] Sarmiento, Relacion, MS., cap. 15.—Ondegardo, Rel. Seg., MS.

[29] Ondegardo, Rel. Prim., MS.—Garcilasso, Com. Real., Parte 1, lib. 5, cap. 5.

[30] "Y tambien se tenia cuenta que el trabajo que pasavan fuese moderado, y con el menos riesgo

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The security of the working-classes seems to have been ever kept in view in the regulations of the government; and these were so discreetly arranged that the most wearing and unwholesome labours, as those of the mines, occasioned no detriment to the health of the labourer; a striking contrast to his subsequent condition under the Spanish rule.[31]

A part of the agricultural produce and manufactures was transported to Cuzco, to minister to the immediate demands of the Inca and his court. But far the greater part was stored in magazines scattered over the different provinces. These spacious buildings, constructed of stone, were divided between the Sun and the Inca, though the greater share seems to have been appropriated by the monarch. By a wise regulation, any deficiency in the contributions of the Inca might be supplied from the granaries of the Sun.[32] But such a necessity could rarely have happened; and the providence of the government usually left a large surplus in the royal depositories, which was removed to a third class of magazines, whose design was to supply the people in seasons of scarcity, and, occasionally, to furnish relief to individuals whom sickness or misfortune had reduced to poverty; thus in a manner justify-

que fuese posible. . . . Era tanta la orden que tuvieron estos Indios, que a mi parecer aunque mucho se piense en ello seria dificultoso mejorarla conocida su condicion y costumbres." Ondegardo, Rel., Prim., MS.

[31] "The working of the mines," says the President of the Council of the Indies, "was so regulated that no one felt it a hardship, much less was his life shortened by it." (Sarmiento, Relacion, MS., cap. 15.) It is a frank admission for a Spaniard.

[32] Garcilasso, Com. Real., Parte 1, lib. 5, cap. 34.—Ondegardo, Rel. Prim., MS.—"E asi esta parte del Inga no hay duda sino que de todas tres era la mayor, y en los depositos se parece bien que yó visité muchos en diferentes partes, é son mayores é mas largos que nó los de su religion sin comparasion." Idem. Rel Seg., MS.

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ing the assertion of a Castilian document, that a large portion of the revenues of the Inca found its way back again, through one channel or another, into the hands of the people.[33] These magazines were found by the Spaniards, on their arrival, stored with all the various products and manufactures of the country,—with maize, *coca quinua*, woollen and cotton stuffs of the finest quality, with vases and utensils of gold, silver and copper, in short, with every article of luxury or use within the compass of Peruvian skill.[34] The magazines of grain, in particular, would frequently have sufficed for the consumption of the adjoining district for several years.[35] An inventory of the various products of the country, and the quarters whence they were obtained, was every year taken by the royal officers, and recorded by the *quipucamayus* on their registers, with surprising regularity and precision. These registers were transmitted to the capital and submitted to the Inca, who could thus at a glance, as it were, embrace the whole results of the national

[33] "Todos los dichos tributos y servicios que el Inga imponia y llevaba como dicho es eran con color y para efecto del govierno y pro comun de todos, asi como lo que se ponia en depositos todo se combertia y distribuia entre los mismos naturales." Dec. de la Aud. Real., MS.

[34] Acosta, lib. 6, cap. 15.—"No podre decir," says one of the Conquerors, "los depositos. Vide de rropas y de todos generos de rropas y vestidos que en este reino se hacian y vsavan que faltava tiempo para vello y entendimiento para comprender tanta cosa, muchos depositos de barretas de cobre para las minas y de costales y sogas de vasos de palo y platos del oro y plata que aqui se hallo hera cosa despanto." Pedro Pizarro, Descub. y Conq., MS.

[35] For ten years, sometimes, if we may credit Ondegardo, who had every means of knowing: "É ansi cuando nó era menester se estaba en los depositos é habia algunas vezes comida de diez años. . . . Los cuales todos se hallaron llenos cuando llegaron los Españoles desto y de todas las cosas necesarias para la vida humana." Rel. Seg., MS.

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industry and see how far they corresponded with the requisitions of the government.[36]

Such are some of the most remarkable features of the Peruvian institutions relating to property, as delineated by writers who, however contradictory in the details, have a general conformity of outline. These institutions are certainly so remarkable that it is hardly credible they should ever have been enforced throughout a great empire and for a long period of years. Yet we have the most unequivocal testimony to the fact from the Spaniards, who landed in Peru in time to witness their operation; some of whom, men of high judicial station and character, were commissioned by the government to make investigations into the state of the country under its ancient rulers.

The impositions on the Peruvian people seem to have been sufficiently heavy. On them rested the whole burden of maintaining not only their own order, but every other order in the state. The members of the royal house, the great nobles, even the public functionaries, and the numerous body of the priesthood, were all exempt from taxation.[37] The whole duty of defraying the expenses of the government belonged to the people. Yet this was not materially different from the condition of things formerly existing in most parts of Europe where the various privileged classes claimed exemption—not always with success, indeed—from bearing part of the public burdens. The great hardship in the case of the Peruvian was that he could not

[36] Ondegardo, Rel. Prim., MS.—"Por tanta orden é cuenta que seria dificultoso creerlo ni darlo á entender como ellos lo tienen en su cuenta é por registros é por menudo lo manifestaron que se pudiera por estenso." Idem, Rel. Seg., MS.

[37] Garcilasso, Com. Real., Parte 1, lib. 5, cap. 15.

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better his condition. His labours were for others, rather than for himself. However industrious, he could not add a rood to his own possessions, nor advance himself one hair's breadth in the social scale. The great and universal motive to honest industry, that of bettering one's lot, was lost upon him. The great law of human progress was not for him. As he was born, so he was to die. Even his time he could not properly call his own. Without money, with little property of any kind, he paid his taxes in labour.[38] No wonder that the government should have dealt with sloth as a crime. It was a crime against the state, and to be wasteful of time was, in a manner, to rob the exchequer. The Peruvian, labouring all his life for others, might be compared to the convict in a treadmill, going the same dull round of incessant toil, with the consciousness that, however profitable the results to the state, they were nothing to him.

But this is the dark side of the picture. If no man could become rich in Peru, no man could become poor. No spendthrift could waste his substance in riotous luxury. No adventurous schemer could impoverish his family by the spirit of speculation. The law was constantly directed to enforce a steady industry and a sober management of his affairs. No mendicant was tolerated in Peru. When a man was reduced by poverty or misfortune (it could hardly be by fault), the arm of the law was stretched out to minister relief; not the stinted relief of private charity, nor that which is doled out, drop by drop, as it were, from the frozen reservoirs of "the parish," but in generous measure, bringing no humiliation to the object of it,

[38] "Solo el trabajo de las personas era el tributo que se dava, porque ellos no poseian otra cosa." Ondegardo, Rel. Prim., MS.

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and placing him on a level with the rest of his countrymen.[39]

No man could be rich, no man could be poor, in Peru; but all might enjoy, and did enjoy, a competence. Ambition, avarice, the love of change, the morbid spirit of discontent, those passions which most agitate the minds of men, found no place in the bosom of the Peruvian. The very condition of his being seemed to be at war with change. He moved on in the same unbroken circle in which his fathers had moved before him, and in which his children were to follow. It was the object of the Incas to infuse into their subjects a spirit of passive obedience and tranquillity,—a perfect acquiescence in the established order of things. In this they fully succeeded. The Spaniards who first visited the country are emphatic in their testimony that no government could have been better suited to the genius of the people, and no people could have appeared more contented with their lot or more devoted to their government.[40]

Those who may distrust the accounts of Peruvian

[39] "Era tanta la orden que tenia en todos sus Reinos y provincias, que no consentia haver ningun Indio pobre ni menesteroso, porque havia orden i formas para ello sin que los pueblos reciviesen vexacion ni molestia, porque el Inga lo suplia de sus tributos." (Conq. i. Pob. del Piru, MS.) The Licentiate Ondegardo sees only a device of Satan in these provisions of the Peruvian law, by which the old, the infirm, and the poor were rendered, in a manner, independent of their children and those nearest of kin, on whom they would naturally have leaned for support; no surer way to harden the heart, he considers, than by thus disengaging it from the sympathies of humanity; and no circumstance has done more, he concludes, to counteract the influence and spread of Christianity among the natives. (Rel. Seg., MS.) The views are ingenious; but in a country where the people had no property, as in Peru, there would seem to be no alternative for the supernumeraries but to receive support from government or to starve.

[40] Acosta, lib. 6, cap. 12, 15.—Sarmiento, Relacion, MS., cap. 10.

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industry will find their doubts removed on a visit to the country. The traveller still meets, especially in the central regions of the table-land, with memorials of the past, remains of temples, palaces, fortresses, terraced mountains, great military roads, aqueducts, and other public works, which, whatever degree of science they may display in their execution, astonish him by their number, the massive character of the materials, and the grandeur of the design. Among them, perhaps the most remarkable are the great roads, the broken remains of which are still in sufficient preservation to attest their former magnificence. There were many of these roads, traversing different parts of the kingdom; but the most considerable were the two which extended from Quito to Cuzco, and, again diverging from the capital, continued in a southerly direction towards Chili.

One of these roads passed over the grand plateau, and the other along the lowlands on the borders of the ocean. The former was much the more difficult achievement, from the character of the country. It was conducted over pathless sierras buried in snow; galleries were cut for leagues through the living rock; rivers were crossed by means of bridges that swung suspended in the air; precipices were scaled by stairways hewn out of the native bed; ravines of hideous depth were filled up with solid masonry: in short, all the difficulties that beset a wild and mountainous region, and which might appal the most courageous engineer of modern times, were encountered and successfully overcome. The length of the road, of which scattered fragments only remain, is variously estimated at from fifteen hundred to two thousand miles; and stone pillars, in the manner of European mile-stones,

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were erected at stated intervals of somewhat more than a league, all along the route. Its breadth scarcely exceeded twenty feet.[41] It was built of heavy flags of freestone, and, in some parts at least, covered with a bituminous cement, which time has made harder than the stone itself. In some places, where the ravines had been filled up with masonry, the mountain-torrents, wearing on it for ages, have gradually eaten a way through the base, and left the superincumbent mass—such is the cohesion of the materials—still spanning the valley like an arch![42]

Over some of the boldest streams it was necessary to construct suspension-bridges, as they are termed, made of the tough fibres of the maguey, or of the osier of the country, which has an extraordinary degree of tenacity and strength. These osiers were woven into cables of the thickness of a man's body. The huge ropes, then stretched across the water, were conducted through rings or holes cut in immense buttresses of

[41] Dec. de la Aud. Real., MS.—"Este camino hecho por valles ondos y por sierras altas, por montes de nieve, por tremedales de agua y por peña viva y junto á rios furiosos por estas partes y ballano y empedrado por las laderas, bien sacado por las sierras, deshechado, por las peñas socavado, por junto á los Rios sus paredes, entre nieves con escalones y descanso, por todas partes limpio barrido descombrado, lleno de aposentos, de depositos de tesoros, de Templos del Sol, de Postas que havia en este camino." Sarmiento, Relacion, MS., cap. 60.

[42] "On avait comblé les vides et les ravins par de grandes masses de maçonneria. Les torrents qui descendent des hauteurs après des pluies abondantes avaient creusé les endroits les moins solides, et s'étaient frayé une voie sous le chemin, le laissant ainsi suspéndu en l'air comme un pont fait d'une seule pièce." (Valasco, Hist. de Quito, tom. i. p. 206.) This writer speaks from personal observation, having examined and measured different parts of the road, in the latter part of the last century. The Spanish scholar will find in Appendix No. 2 an animated description of this magnificent work and of the obstacles encountered in the execution of it, in a passage borrowed from Sarmiento, who saw it in the days of the Incas.

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stone raised on the opposite banks of the river and there secured to heavy pieces of timber. Several of these enormous cables, bound together, formed a bridge, which, covered with planks, well secured and defended by a railing of the same osier materials on the sides, afforded a safe passage for the traveller. The length of this aërial bridge, sometimes exceeding two hundred feet, caused it, confined as it was only at the extremities, to dip with an alarming inclination towards the centre, while the motion given to it by the passenger occasioned an oscillation still more frightful, as his eye wandered over the dark abyss of waters that foamed and tumbled many a fathom beneath. Yet these light and fragile fabrics were crossed without fear by the Peruvians, and are still retained by the Spaniards over those streams which, from the depth or impetuosity of the current, would seem impracticable for the usual modes of conveyance. The wider and more tranquil waters were crossed on *balsas*—a kind of raft still much used by the natives—to which sails were attached, furnishing the only instance of this higher kind of navigation among the American Indians.[43]

The other great road of the Incas lay through the level country between the Andes and the ocean. It was constructed in a different manner, as demanded by the nature of the ground, which was for the most part low, and much of it sandy. The causeway was raised on a high embankment of earth, and defended on either side by a parapet or wall of clay; and trees and

[43] Garcilasso, Com. Real., Parte 1, lib. 3, cap. 7.—A particular account of these bridges, as they are still to be seen in different parts of Peru, may be found in Humboldt. (Vues des Cordillères, p. 230, et seq.) The *balsas* are described with equal minuteness by Stevenson. Residence in America, vol. ii. p. 222, et seq.

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odoriferous shrubs were planted along the margin, regaling the sense of the traveller with their perfumes, and refreshing him by their shades, so grateful under the burning sky of the tropics. In the strips of sandy waste which occasionally intervened, where the light and volatile soil was incapable of sustaining a road, huge piles, many of them to be seen at this day, were driven into the ground to indicate the route to the traveller.[44]

All along these highways, caravansaries, or *tambos*, as they were called, were erected, at the distance of ten or twelve miles from each other, for the accommodation, more particularly, of the Inca and his suite and those who journeyed on the public business. There were few other travellers in Peru. Some of these buildings were on an extensive scale, consisting of a fortress, barracks, and other military works, surrounded by a parapet of stone and covering a large tract of ground. These were evidently destined for the accommodation of the imperial armies when on their march across the country. The care of the great roads was committed to the districts through which they passed, and under the Incas a large number of hands was constantly employed to keep them in repair. This was the more easily done in a country where the mode of travelling was altogether on foot; though the roads are said to have been so nicely constructed that a carriage might have rolled over them as securely as on any of the great roads of Europe.[45] Still, in a

[44] Cieza de Leon, Cronica, cap. 60.—Relacion del primer Descubrimiento de la Costa y Mar del Sur, MS.—This anonymous document of one of the early Conquerors contains a minute and probably trustworthy account of both the high roads, which the writer saw in their glory, and which he ranks among the greatest wonders of the world.

[45] Relacion del primer Descub.

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region where the elements of fire and water are both actively at work in the business of destruction, they must, without constant supervision, have gradually gone to decay. Such has been their fate under the Spanish conquerors, who took no care to enforce the admirable system for their preservation adopted by the Incas. Yet the broken portions that still survive here and there, like the fragments of the great Roman roads scattered over Europe, bear evidence to their primitive grandeur, and have drawn forth the eulogium from a discriminating traveller, usually not too profuse in his panegyric, that "the roads of the Incas were among the most useful and stupendous works ever executed by man.[46]

The system of communication through their dominions was still further improved by the Peruvian sovereigns by the introduction of posts, in the same manner as was done by the Aztecs. The Peruvian posts, however, established on all the great routes that conducted to the capital, were on a much more extended plan than those in Mexico. All along these routes, small buildings were erected, at the distance of less than five miles asunder,[47] in each of which a number of runners, or *chasquis*, as they were called, were stationed to

MS.—Cieza de Leon, Cronica, cap. 37.—Zarate, Conq. del Peru, lib. 1, cap. 11.—Carcilasso, Com. Real., Parte 1, lib. 9, cap. 13.

[46] "Cette chaussée, bordée de grandes pierres de taille, peut être comparée aux plus belles routes des Romains que j'aie vues en Italie, en France et en Espagne. . . . Le grand chemin de l'Inca, un des ouvrages les plus utiles et en même temps des plus gigantesques que les hommes aient exécuté.' Humboldt, Vues des Cordillères, p. 294.

[47] The distance between the post-houses is variously stated; most writers not estimating it at more than three-fourths of a league. I have preferred the authority of Ondegardo, who usually writes with more conscientiousness and knowledge of his ground than most of his contemporaries.

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carry forward the despatches of government.[48] These despatches were either verbal, or conveyed by means of *quipus*, and sometimes accompanied by a thread of the crimson fringe worn round the temples of the Inca, which was regarded with the same implicit deference as the signet-ring of an Oriental despot.[49]

The *chasquis* were dressed in a peculiar livery, intimating their profession. They were all trained to the employment, and selected for their speed and fidelity. As the distance each courier had to perform was small, and as he had ample time to refresh himself at the stations, they ran over the ground with great swiftness, and messages were carried through the whole extent of the long routes, at the rate of a hundred and fifty miles a day. The office of the *chasquis* was not limited to carrying despatches. They frequently brought various articles for the use of the court; and in this way fish from the distant ocean, fruits, game, and different commodities from the hot regions on the coast, were taken to the capital in good condition and served fresh at the royal table,[50] It is remarkable that this important institution should have been known to both the Mexicans and the Peruvians without any correspondence with one another, and that it should have

[48] The term *chasqui*, according to Montesinos, signifies "one that receives a thing." (Mem. antiguas, MS., cap. 7.) But Garcilasso, a better authority for his own tongue, says it meant "one makes an exchange." Com. Real., Parte 1, lib. 6, cap. 8.

[49] "Con vn hilo de esta Borla, entregado á uno de aquellos Orejones, governaban la Tierra i proveian lo que querian con maior obediencia, que en ninguna Provincia del Mundo se ha visto tener á las Provissiones de su Rei." Zarate, Conq. del Peru, lib. 1, cap. 9.

[50] Sarmiento, Relacion, MS., cap. 18.—Dec. de la Aud. Real, MS.—If we may trust Montesinos, the royal table was served with fish, taken a hundred leagues from the capital, in twenty-four hours after it was drawn from the ocean! (Mem. antiguas, MS., lib. 2, cap. 7.) This is rather too expeditious for anything but railways.

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been found among two barbarian nations of the New World long before it was introduced among the civilized nations of Europe.[51]

By these wise contrivances of the Incas, the most distant parts of the long-extended empire of Peru were brought into intimate relations with each other. And while the capitals of Christendom, but a few hundred miles apart, remained as far asunder as if seas had rolled between them, the great capitals Cuzco and Quito were placed by the high-roads of the Incas in immediate correspondence. Intelligence from the numerous provinces was transmitted on the wings of the wind to the Peruvian metropolis, the great focus to which all the lines of communication converged. Not an insurrectionary movement could occur, not an invasion on the remotest frontier, before the tidings were conveyed to the capital and the imperial armies were on their march across the magnificent roads of the country to suppress it. So admirable was the machinery contrived by the American despots for maintaining tranquillity throughout their dominions! It may remind us of the similar institutions of ancient Rome, when, under the Cæsars, she was mistress of half the world.

[51] The institution of the Peruvian posts seems to have made a great impression on the minds of the Spaniards who first visited the country; and ample notices of it may be found in Sarmiento, Relacion, MS., cap. 15.—Dec. de la Aud. Real., MS.—Fernandez, Hist. del Peru, Parte 2, lib. 3, cap. 5.—Conq. i Pob. del Piru, MS., et auct. plurimis.—The establishment of posts is of old date among the Chinese, and probably still older among the Persians. (See Herodotus, Hist. Urania, sec. 98.) It is singular that an invention designed for the uses of a despotic government should have received its full application only under a free one. For in it we have the germ of that beautiful system of intercommunication which binds all the nations of Christendom together as one vast commonwealth.

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A principal design of the great roads was to serve the purposes of military communication. It formed an important item of their military policy, which is quite as well worth studying as their municipal.

Notwithstanding the pacific professions of the Incas, and the pacific tendency, indeed, of their domestic institutions, they were constantly at war. It was by war that their paltry territory had been gradually enlarged to a powerful empire. When this was achieved, the capital, safe in its central position, was no longer shaken by these military movements, and the country enjoyed, in a great degree, the blessings of tranquillity and order. But, however tranquil at heart, there is not a reign upon record in which the nation was not engaged in war against the barbarous nations on the frontier. Religion furnished a plausible pretext for incessant aggression, and disguised the lust of conquest in the Incas, probably, from their own eyes, as well as from those of their subjects. Like the followers of Mahomet, bearing the sword in one hand and the Koran in the other, the Incas of Peru offered no alternative but the worship of the Sun or war.

It is true their fanaticism—or their policy—showed itself in a milder form than was found in the descendants of the Prophet. Like the great luminary which they adored, they operated by gentleness, more potent than violence.[52] They sought to soften the hearts of the rude tribes around them, and melt them by acts of condescension and kindness. Far from provoking hostilities, they allowed time for the salutary example of their own institutions to work its effect, trusting that their less civilized neighbours would submit to their

[52] "Mas se hicieron Señores al principio por maña, que por fuerza." Ondegardo, Rel. Prim., MS.

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sceptre, from a conviction of the blessings it would secure to them. When this course failed, they employed other measures, but still of a pacific character, and endeavoured by negotiation, by conciliatory treatment, and by presents to the leading men, to win them over to their dominion. In short, they practised all the arts familiar to the most subtle politician of a civilized land to secure the acquisition of empire. When all these expedients failed, they prepared for war.

Their levies were drawn from all the different provinces; though from some, where the character of the people was particularly hardy, more than from others.[53] It seems probable that every Peruvian who had reached a certain age might be called to bear arms. But the rotation of military service, and the regular drills, which took place twice or thrice in a month, of the inhabitants of every village, raised the soldiers generally above the rank of a raw militia. The Peruvian army, at first inconsiderable, came with the increase of population, in the latter days of the empire, to be very large, so that their monarchs could bring into the field, as contemporaries assure us, a force amounting to two hundred thousand men. They showed the same skill and respect for order in their military organization as in other things. The troops were divided into bodies corresponding with our battalions and companies, led by officers, that rose, in regular gradation, from the lowest subaltern to the Inca noble who was intrusted with the general command.[54]

Their arms consisted of the usual weapons employed by nations, whether civilized or uncivilized, before the invention of powder,—bows and arrows, lances, darts,

[53] Idem. Rel. Prim., MS.—Dec. de la Aud. Real., MS.

[54] Gomara, Cronica, cap. 195.—Conq. i Pob. del Piru, MS.

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a short kind of sword, a battle-axe or partisan, and slings, with which they were very expert. Their spears and arrows were tipped with copper, or more commonly, with bone, and the weapons of the Inca lords were frequently mounted with gold or silver. Their heads were protected by casques made either of wood or of the skins of wild animals, and sometimes richly decorated with metal and with precious stones, surmounted by the brilliant plumage of the tropical birds. These, of course, were the ornaments only of the higher orders. The great mass of the soldiery were dressed in the peculiar costume of their provinces, and their heads were wreathed with a sort of turban or roll of different-coloured cloths, that produced a gay and animating effect. Their defensive armour consisted of a shield or buckler, and a close tunic of quilted cotton, in the same manner as with the Mexicans. Each company had its particular banner, and the imperial standard, high above all, displayed the glittering device of the rainbow,—the armorial ensign of the Incas, intimating their claims as children of the skies.[55]

By means of the thorough system of communication established in the country, a short time sufficed to draw the levies together from the most distant quarters. The army was put under the direction of some experienced chief, of the blood royal, or, more frequently, headed by the Inca in person. The march was rapidly performed, and with little fatigue to the soldier; for, all along the great routes, quarters were provided for him,

[55] Gomara, Cronica, ubi supra.—Sarmiento, Relacion, MS., cap. 20.—Velasco, Hist. de Quito, tom. i. pp. 176–179.—This last writer gives a minute catalogue of the ancient Peruvian arms, comprehending nearly everything familiar to the European soldier, except fire-arms. It was judicious in him to omit these.

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at regular distances, where he could find ample accommodations. The country is still covered with the remains of military works, constructed of porphyry or granite, which tradition assures us were designed to lodge the Inca and his army.[56]

At regular intervals, also, magazines were established, filled with grain, weapons, and the different munitions of war, with which the army was supplied on its march. It was the especial care of the government to see that these magazines, which were furnished from the stores of the Incas, were always well filled. When the Spaniards invaded the country, they supported their own armies for a long time on the provisions found in them.[57] The Peruvian soldier was forbidden to commit any trespass on the property of the inhabitants whose territory lay in the line of march. Any violation of this order was punished with death.[58] The soldier was clothed and fed by the industry of the people, and the Incas rightly resolved that he should not repay this by violence. Far from

[56] Zarate, Conq. del Peru, lib. 1, cap. 11.—Sarmiento, Relacion, MS., cap. 60.—Condamine speaks of the great number of these fortified places, scattered over the country between Quito and Lima, which he saw in his visit to South America in 1737; some of which he has described with great minuteness. Mémoire sur quelques anciens Monumens du Pérou, du Tems des Incas, ap. Histoire de l'Académie Royale des Sciences et de Belles-Lettres (Berlin, 1748), tom. ii. p. 438.

[57] "E ansi cuando," says Ondegardo, speaking from his own personal knowledge, "el Señor Presidente Gasca passó con la gente de castigo de Gonzalo Pizarro por el valle de Jauja, estuvo alli siete semanas á lo que me acuerdo, se hallaron en deposito maiz de cuatro y de tres y de dos años mas de 15 Ɔ. hanegas junto al camino, é alli comió la gente, y se entendió que si fuera menester muchas mas nó faltaran en el valle en aquellos depositos, conforme á la orden antigua, porque á mi cargo estubo el repartirlas y hacer la cuenta para pagarlas." Rel. Seg., MS.

[58] Pedro Pizarro, Descub. y Conq., MS.—Cieza de Leon, Cronica, cap. 44.—Sarmiento, Relacion, MS., cap. 14.

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being a tax on the labours of the husbandman, or even a burden on his hospitality, the imperial armies traversed the country, from one extremity to the other, with as little inconvenience to the inhabitants as would be created by a procession of peaceful burghers or a muster of holiday soldiers for a review.

From the moment war was proclaimed, the Peruvian monarch used all possible expedition in assembling his forces, that he might anticipate the movements of his enemies and prevent a combination with their allies. It was, however, from the neglect of such a principle of combination that the several nations of the country, who might have prevailed by confederated strength, fell one after another under the imperial yoke. Yet, once in the field, the Inca did not usually show any disposition to push his advantages to the utmost and urge his foe to extremity. In every stage of the war, he was open to propositions for peace; and, although he sought to reduce his enemies by carrying off their harvests and distressing them by famine, he allowed his troops to commit no unnecessary outrage on person or property. "We must spare our enemies," one of the Peruvian princes is quoted as saying, "or it will be our loss, since they and all that belongs to them must soon be ours."[59] It was a wise maxim, and, like most other wise maxims, founded equally on benevolence and prudence. The Incas adopted the policy claimed for the Romans by their countryman, who tells us that they gained more by clemency to the vanquished than by their victories.[60]

[59] "Mandabase que en los mantenimientos y casas de los enemigos se hiciese poco daño, diciendoles el Señor, presto serán estos nuestros como los que ya lo son; como esto tenian conocido, procuraban que la guerra fuese la mas liviana que ser pudiese." Sarmiento, Relacion, MS., cap. 14.

[60] "Plus pene parcendo victis,

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In the same considerate spirit, they were most careful to provide for the security and comfort of their own troops; and when a war was long protracted, or the climate proved unhealthy, they took care to relieve their men by frequent reinforcements, allowing the earlier recruits to return to their homes.[61] But while thus economical of life, both in their own followers and in the enemy, they did not shrink from sterner measures when provoked by the ferocious or obstinate character of the resistance; and the Peruvian annals contain more than one of those sanguinary pages which cannot be pondered at the present day without a shudder. It should be added that the beneficent policy which I have been delineating as characteristic of the Incas did not belong to all, and that there was more than one of the royal line who displayed a full measure of the bold and unscrupulous spirit of the vulgar conqueror.

The first step of the government after the reduction of a country was to introduce there the worship of the Sun. Temples were erected, and placed under the care of a numerous priesthood, who expounded to the conquered people the mysteries of their new faith and dazzled them by the display of its rich and stately ceremonial.[62] Yet the religion of the conquered was not treated with dishonour. The Sun was to be worshipped above all; but the images of their gods were removed to Cuzco and established in one of the temples, to hold their rank among the inferior deities of the Peruvian Pantheon. Here they remained as hostages, in some sort, for the conquered nation, which

quàm vincendo imperium auxisse." Livy, lib. 30, cap. 42.

[61] Garcilasso, Com. Real, Parte 1, lib. 6, cap. 18.

[62] Sarmiento, Relacion, MS., cap. 14.

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would be the less inclined to forsake its allegiance when by doing so it must leave its own gods in the hands of its enemies.[63]

The Incas provided for the settlement of their new conquests, by ordering a census to be taken of the population and a careful survey to be made of the country, ascertaining its products and the character and capacity of its soil.[64] A division of the territory was then made on the same principle with that adopted throughout their own kingdom, and their respective portions were assigned to the Sun, the sovereign, and the people. The amount of the last was regulated by the amount of the population, but the share of each individual was uniformly the same. It may seem strange that any people should patiently have acquiesced in an arrangement which involved such a total surrender of property. But it was a conquered nation that did so, held in awe, on the least suspicion of meditated resistance, by armed garrisons, who were established at various commanding points throughout the country.[65] It is probable, too, that the Incas made no greater changes than was essential to the new arrangement, and that they assigned estates, as far as possible, to their former proprietors. The curacas, in particular, were confirmed in their ancient authority; or, when it was found expedient to depose the existing curaca, his rightful heir was allowed to succeed him.[66] Every respect was shown to the ancient usages and laws of the land, as far as was compatible with the fundamental institutions of the Incas. It must also be

[63] Acosta, lib. 5, cap. 12.—Garcilasso, Com. Real., Parte 1, lib. 5, cap. 12.

[64] Garcilasso, Com. Real., Parte 1, lib. 5, cap. 13, 14. — Sarmiento, Relacion, MS., cap. 15.

[65] Sarmiento, Relacion, MS., cap. 19.

[66] Fernandez, Hist. del Peru, Parte 2, lib. 3, cap. 11.

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remembered that the conquered tribes were, many of them, too little advanced in civilization to possess that attachment to the soil which belongs to a cultivated nation.[67] But, to whatever it be referred, it seems probable that the extraordinary institutions of the Incas were established with little opposition in the conquered territories.[68]

Yet the Peruvian sovereigns did not trust altogether to this show of obedience in their new vassals; and, to secure it more effectually, they adopted some expedients too remarkable to be passed over in silence. Immediately after a recent conquest, the curacas and their families were removed for a time to Cuzco. Here they learned the language of the capital, became familiar with the manners and usages of the court, as well as with the general policy of the government, and experienced such marks of favour from the sovereign as would be most grateful to their feelings and might attach them most warmly to his person. Under the influence of these sentiments, they were again sent to

[67] Sarmiento has given a very full and interesting account of the singularly humane policy observed by the Incas in their conquests, forming a striking contrast with the usual course of those scourges of mankind, whom mankind is wise enough to requite with higher admiration, even, than it bestows on its benefactors. As Sarmiento, who was President of the Royal Council of the Indies, and came into the country soon after the Conquest, is a high authority, and as his work,* lodged in the dark recesses of the Escorial, is almost unknown, I have transferred the whole chapter to Appendix No. 3.

[68] According to Velasco, even the powerful state of Quito, sufficiently advanced in civilization to have the law of property well recognized by its people, admitted the institutions of the Incas "not only without repugnance, but with joy." (Hist. de Quito, tom. ii. p. 183.) But Velasco, a modern authority, believed easily,—or reckoned on his readers' doing so.

* [Sarmiento never visited America, and, as already mentioned, was not the author of the work here referred to. See *infra*.—ED.]

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rule over their vassals, but still leaving their eldest sons in the capital, to remain there as a guarantee for their own fidelity, as well as to grace the court of the Inca.[69]

Another expedient was of a bolder and more original character. This was nothing less than to revolutionize the language of the country. South America, like North America, had a great variety of dialects, or rather languages, having little affinity with one another. This circumstance occasioned great embarrassment to the government in the administration of the different provinces with whose idioms they were unacquainted. It was determined, therefore, to substitute one universal language, the *Quichua*,—the language of the court, the capital, and the surrounding country,—the richest and most comprehensive of the South American dialects. Teachers were provided in the towns and villages throughout the land, who were to give instruction to all, even the humblest classes; and it was intimated at the same time that no one should be raised to any office of dignity or profit who was unacquainted with this tongue. The curacas and other chiefs who attended at the capital became familiar with this dialect in their intercourse with the court, and, on their return home, set the example of conversing in it among themselves. This example was imitated by their followers, and the Quichua gradually became the language of elegance and fashion, in the same manner as the Norman French was affected by all those who aspired to any consideration in England after the Conquest. By this means, while each province retained its peculiar tongue, a beautiful medium of communication was introduced, which enabled the inhabitants of

[69] Garcilasso, Com. Real., Parte 1, lib. 5, cap. 12; lib. 7, cap. 2.

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one part of the country to hold intercourse with every other, and the Inca and his deputies to communicate with all. This was the state of things on the arrival of the Spaniards. It must be admitted that history furnishes few examples of more absolute authority than such a revolution in the language of an empire at the bidding of a master.[70]

Yet little less remarkable was another device of the Incas for securing the loyalty of their subjects. When any portion of the recent conquests showed a pertinacious spirit of disaffection, it was not uncommon to cause a part of the population, amounting, it might be, to ten thousand inhabitants or more, to remove to a distant quarter of the kingdom, occupied by ancient vassals of undoubted fidelity to the crown. A like number of these last was transplanted to the territory left vacant by the emigrants. By this exchange the population was composed of two distinct races, who regarded each other with an eye of jealousy, that served as an effectual check on any mutinous proceeding. In time, the influence of the well-affected prevailed, supported as they were by royal authority and by the silent working of the national institutions, to which the strange races became gradually accustomed. A spirit of loyalty sprang up by degrees in their bosoms, and before a generation had passed away the different

[70] Garcilasso, Com. Real., Parte 1, lib. 6, cap. 35; lib. 7, cap. 1, 2.—Ondegardo, Rel. Seg., MS.—Sarmiento, Relacion, MS., cap. 55.—"Aun la Criatura no hubiese dejado el Pecho de su Madre quando le comenzasen á mostrar la Lengua que havia de saber; y aunque al principio fué dificultoso, é muchos se pusieron en no querer deprender mas lenguas de las suyas propias, los Reyes pudieron tanto que salieron con su intencion y ellos tubieron por bien de cumplir su mandado y tan de veras se entendió en ello que en tiempo de pocos años se savia y usaba una lengua en mas de mil y doscientas leguas." Ibid., cap. 21.

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tribes mingled in harmony together as members of the same community.[71] Yet the different races continued to be distinguished by difference of dress; since, by the law of the land, every citizen was required to wear the costume of his native province.[72] Neither could the colonist who had been thus unceremoniously transplanted return to his native district. For, by another law, it was forbidden to any one to change his residence without license.[73] He was settled for life. The Peruvian government prescribed to every man his local habitation, his sphere of action, nay, the very nature and quality of that action. He ceased to be a free agent; it might be almost said that it relieved him of personal responsibility.

In following out this singular arrangement, the Incas showed as much regard for the comfort and convenience of the colonist as was compatible with the execution of their design. They were careful that the *mitimaes*, as these emigrants were styled, should be removed to climates most congenial with their own. The inhabitants of the cold countries were not transplanted to the warm, nor the inhabitants of the warm countries to the cold.[74] Even their habitual occupations were consulted, and the fisherman was settled in the neighbourhood of the ocean or the great lakes, while such lands were assigned to the husbandman as

[71] Ondegardo, Rel. Prim., MS.—Fernandez, Hist. del Peru, Parte 2, lib. 3, cap. 11.

[72] "This regulation," says Father Acosta, "the Incas held to be of great importance to the order and right government of the realm." Lib. 6, cap. 16.

[73] Conq. i Pob. del Piru, MS.

[74] "Trasmutaban de las tales Provincias la cantidad de gente de que de ella parecia convenir que saliese, á los cuales mandaban pasar á poblar otra tierra del temple y manera de donde salian, si fria fria, si caliente caliente, en donde les daban tierras, y campos, y casas, tanto, y mas como dejaron." Sarmiento, Relacion, MS., cap. 19.

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were best adapted to the culture with which he was most familiar.[75] And, as migration by many, perhaps by most, would be regarded as a calamity, the government was careful to show particular marks of favour to the *mitimaes*, and, by various privileges and immunities, to ameliorate their condition, and thus to reconcile them, if possible, to their lot.[76]

The Peruvian institutions, though they may have been modified and matured under successive sovereigns, all bear the stamp of the same original,—were all cast in the same mould. The empire, strengthening and enlarging at every successive epoch of its history, was in its latter days but the development, on a great scale, of what it was in miniature at its commencement, as the infant germ is said to contain within itself all the ramifications of the future monarch of the forest. Each succeeding Inca seemed desirous only to tread in the path and carry out the plans of his predecessor. Great enterprises, commenced under one, were continued by another, and completed by a third. Thus, while all acted on a regular plan, without any of the eccentric or retrograde movements which betray the agency of different individuals, the state seemed to be under the direction of a single hand, and steadily pursued, as if through one long reign, its great career of civilization and of conquest.

The ultimate aim of its institutions was domestic quiet. But it seemed as if this were to be obtained only by foreign war. Tranquillity in the heart of the monarchy, and war on its borders, was the condition

[75] Ondegardo, Rel. Prim., MS.

[76] The descendants of these *mitimaes* are still to be found in Quito, or were so at the close of the last century, according to Velasco, distinguished by this name from the rest of the population. Hist. de Quito, tom. i. p. 175.

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of Peru. By this war it gave occupation to a part of its people, and, by the reduction and civilization of its barbarous neighbours, gave security to all. Every Inca sovereign, however mild and benevolent in his domestic rule, was a warrior, and led his armies in person. Each successive reign extended still wider the boundaries of the empire. Year after year saw the victorious monarch return laden with spoils, and followed by a throng of tributary chieftains to his capital. His reception there was a Roman triumph. The whole of its numerous population poured out to welcome him, dressed in the gay and picturesque costumes of the different provinces, with banners waving above their heads, and strewing branches and flowers along the path of the conqueror. The Inca, borne aloft in his golden chair on the shoulders of his nobles, moved in solemn procession under the triumphal arches that were thrown across the way, to the great temple of the Sun. There, without attendants,—for all but the monarch were excluded from the hallowed precincts,—the victorious prince, stripped of his royal insignia, barefooted, and with all humility, approached the awful shrine and offered up sacrifice and thanksgiving to the glorious Deity who presided over the fortunes of the Incas. This ceremony concluded, the whole population gave itself up to festivity; music, revelry, and dancing were heard in every quarter of the capital, and illuminations and bonfires commemorated the victorious campaign of the Inca, and the accession of a new territory to his empire.[77]

In this celebration we see much of the character of a religious festival. Indeed, the character of religion

[77] Sarmiento, Relacion, MS., Parte 1, lib. 3, cap. 11, 17; lib. 6, cap. 55.—Garcilasso, Com. Real., cap. 16.

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was impressed on all the Peruvian wars. The life of an Inca was one long crusade against the infidel, to spread wide the worship of the Sun, to reclaim the benighted nations from their brutish superstitions and impart to them the blessings of a well-regulated government. This, in the favourite phrase of our day, was the "mission" of the Inca. It was also the mission of the Christian conqueror who invaded the empire of this same Indian potentate. Which of the two executed his mission most faithfully, history must decide.

Yet the Peruvian monarchs did not show a childish impatience in the acquisition of empire. They paused after a campaign, and allowed time for the settlement of one conquest before they undertook another, and in this interval occupied themselves with the quiet administration of their kingdom, and with the long progresses which brought them into nearer intercourse with their people. During this interval, also, their new vassals had begun to accommodate themselves to the strange institutions of their masters. They learned to appreciate the value of a government which raised them above the physical evils of a state of barbarism, secured them protection of person and a full participation in all the privileges enjoyed by their conquerors; and, as they became more familiar with the peculiar institutions of the country, habit, that second nature, attached them the more strongly to these institutions from their very peculiarity. Thus, by degrees, and without violence, arose the great fabric of the Peruvian empire, composed of numerous independent and even hostile tribes, yet, under the influence of a common religion, common language, and common government, knit together as one nation, animated by a spirit of

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love for its institutions and devoted loyalty to its sovereign. What a contrast to the condition of the Aztec monarchy, on the neighbouring continent, which, composed of the like heterogeneous materials, without any internal principle of cohesion, was only held together by the stern pressure, from without, of physical force! Why the Peruvian monarchy should have fared no better than its rival in its conflict with European civilization will appear in the following pages.

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CHAPTER III.

Peruvian Religion.—Deities.—Gorgeous Temples.—Festivals.—Virgins of the Sun.—Marriage.

It is a remarkable fact that many, if not most, of the rude tribes inhabiting the vast American continent, however disfigured their creeds may have been in other respects by a childish superstition, had attained to the sublime conception of one Great Spirit, the Creator of the Universe, who, immaterial in his own nature, was not to be dishonoured by an attempt at visible representation, and who, pervading all space, was not to be circumscribed within the walls of a temple.* Yet these elevated ideas, so far beyond the

* [This statement represents what is still, probably, the common belief—based on the representations of the early missionaries and of many subsequent explorers—in regard to the religious ideas of the aboriginal races. The subject has, however, undergone of late a more critical investigation, in connection with the general inquiry as to the development of religious conceptions, and of monotheism, considered either as an original intuition or as the latest outcome of more primitive beliefs. Dr. Brinton, who considers that the intuition of an unseen power—"the sum of those intelligent activities which the individual reasoning from the analogy of his own actions, imagines to be behind and to bring about natural phenomena"—is common to the species, traces this conception in the American mythologies, especially those in which the air, the breath of life, appears as the symbol of an animating or creative Spirit. Yet he adds, "Let none of these expressions, however, be construed to prove the distinct recognition of One Supreme Being. Of monotheism, either as displayed in the one personal definite God of the Semitic races, or in the dim pantheistic sense of the Brahmins, there was not a single instance on the American continent. . . . The phrases Good Spirit, Great Spirit, and similar ones, have occasioned endless discrepancies in the minds of travellers. In most instances they are entirely of modern origin, coined at the suggestion of missionaries, applied to the white man's God." (Myths of the New

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ordinary range of the untutored intellect, do not seem to have led to the practical consequences that might have been expected; and few of the American nations have shown much solicitude for the maintenance of a religious worship, or found in their faith a powerful spring of action.

But with progress in civilization ideas more akin to those of civilized communities were gradually unfolded; a liberal provision was made, and a separate order instituted, for the services of religion, which were conducted with a minute and magnificent ceremonial, that challenged comparison, in some respects, with that of the most polished nations of Christendom. This was the case with the nations inhabiting the table-land of North America, and with the natives of Bogotá, Quito, Peru, and the other elevated regions on the great southern continent. It was, above all, the case with the Peruvians, who claimed a divine original for the founders of their empire, whose laws all rested on a divine sanction, and whose domestic institutions and foreign wars were alike directed to preserve and propagate their faith. Religion was the basis of their polity, the very condition, as it were, of their social existence. The government of the Incas, in its essential principles, was a theocracy.

Yet, though religion entered so largely into the fabric and conduct of the political institutions of the people, their mythology, that is, the traditionary legends by

World, p. 52.) Mr. Tylor finds among various races of North and South America, of Africa, and of Polynesia, the "acknowledgment of a Supreme Creator," yet always in connection with a system of polytheism, of which this belief is the culmination. (Primitive Culture, 2nd ed., vol. ii. p. 332.) It may be doubted, however, whether it is possible to arrive at any certainty in regard to conceptions so vague in themselves and so liable to be moulded into definite shapes by the mediums through which they are communicated.—ED.]

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which they affected to unfold the mysteries of the universe, was exceedingly mean and puerile. Scarce one of their traditions—except the beautiful one respecting the founders of their royal dynasty—is worthy of note, or throws much light on their own antiquities or the primitive history of man. Among the traditions of importance is one of the deluge, which they held in common with so many of the nations in all parts of the globe, and which they related with some particulars that bear resemblance to a Mexican legend.[1]

Their ideas in respect to a future state of being deserve more attention. They admitted the existence of the soul hereafter, and connected with this a belief in the resurrection of the body. They assigned two distinct places for the residence of the good and of the wicked, the latter of which they fixed in the centre of the earth. The good, they supposed, were to pass a luxurious life of tranquillity and ease, which comprehended their highest notions of happiness. The wicked were to expiate their crimes by ages of wearisome labour. They associated with these ideas a belief in an evil principle or spirit, bearing the name of Çupay,

[1] They related, that after the deluge, seven persons issued from a cave where they had saved themselves, and by them the earth was repeopled. One of the traditions of the Mexicans deduced their descent, and that of the kindred tribes, in like manner, from seven persons who came from as many caves in Aztlan.* (Conf. Acosta, lib. 6, cap. 19; lib. 7, cap. 2.—Ondegardo, Rel. Prim., MS.) The story of the deluge is told by different writers with many variations, in some of which it is not difficult to detect the plastic hand of the Christian convert.

* [A similar tradition is found in some Sanscrit legends. "This coincidence," remarks Dr. Brinton, "arises from the mystic powers attached to the number seven, derived from its frequent occurrence in astrology." (Myths of the New World, p. 203.) Yet the evidence he adduces will hardly apply to the American myths.—ED.]

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whom they did not attempt to propitiate by sacrifices, and who seems to have been only a shadowy personification of sin,* that exercised little influence over their conduct.[2]

It was this belief in the resurrection of the body which led them to preserve the body with so much solicitude,—by a simple process, however, that, unlike the elaborate embalming of the Egyptians, consisted in exposing it to the action of the cold, exceedingly

[2] Ondegardo, Rel. Seg., MS.—Gomara, Hist. de las Ind., cap. 123.—Garcilasso, Com. Real., Parte 1, lib. 2, cap. 2, 7.—One might suppose that the educated Peruvians—if I may so speak—imagined the common people had no souls, so little is said of their opinions as to the condition of these latter in a future life, while they are diffuse on the prospects of the higher orders, which they fondly believed were to keep pace with their condition here.

* [Dr. Brinton, citing with approval the remark of Jacob Grimm, that "the idea of the Devil is foreign to all primitive religions," denies that such a conception had any existence in the American mythologies, and contends that "the Çupay of the Peruvians never was, as Prescott would have us believe, the shadowy embodiment of evil, but simply and solely their god of the dead, the Pluto of their pantheon, corresponding to the Mictla of the Mexicans." It is certain that many myths of the American Indians, in which a good and an evil power are opposed to each other, owed this idea to the later introduction of the Christian notions of Satan, or to the misconception of narrators influenced by the same belief. Yet Mr. Tylor, while admitting the skill with which many of these legends have been analyzed by Dr. Brinton, and the general force of his criticism, maintains that "rudimentary forms of Dualism, the antagonism of a Good and Evil Deity, are well known among the lower races of mankind," and, after reviewing the evidences of this conception in various stages of development, makes the pregnant remark that "the conception of the light-god as the good deity, in contrast to a rival god of evil, is one plainly suggested by nature." (Primitive Culture, i. 287–297.) It is therefore among the sun-worshippers that we might especially expect to find the instinctive conception of a power of darkness, as the representative not merely of death but of the evil principle. This dualism is, accordingly, the distinguishing feature of the Zoroastrian religion, and its existence in that of Peru cannot well be questioned on the sole ground of inherent improbability. —ED.]

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dry, and highly rarefied atmosphere of the mountains.[3] As they believed that the occupations in the future world would have great resemblance to those of the present, they buried with the deceased noble some of his apparel, his utensils, and, frequently, his treasures, and completed the gloomy ceremony by sacrificing his wives and favourite domestics, to bear him company and do him service in the happy regions beyond the clouds.[4] Vast mounds of an irregular or, more frequently, oblong shape, penetrated by galleries running at right angles to each other, were raised over the dead, whose dried bodies or mummies have been found in considerable numbers, sometimes erect, but more often in the sitting posture common to the Indian tribes of both continents. Treasures of great value have also been occasionally drawn from these monumental deposits, and have stimulated speculators to repeated excavations with the hope of similar good fortune. It was a lottery like that of searching after mines, but where the chances have proved still more against the adventurers.[5]

[3] Such, indeed, seems to be the opinion of Garcilasso, though some writers speak of resinous and other applications for embalming the body. The appearance of the royal mummies found at Cuzco, as reported both by Ondegardo and Garcilasso, makes it probable that no foreign substance was employed for their preservation.

[4] Ondegardo, Rel. Seg., MS.—The Licentiate says that this usage continued even after the Conquest, and that he had saved the life of more than one favourite domestic who had fled to him for protection, as they were about to be sacrificed to the Manes of their deceased lords Ibid., ubi supra.

[5] Yet these sepulchral mines have sometimes proved worth the digging. Sarmiento speaks of gold to the value of 100,000 *castellanos* as occasionally buried with the Indian lords (Relacion, MS., cap. 57); and Las Casas—not the best authority in numerical estimates—says that treasures worth more than half a million of ducats had been found within twenty years after the Conquest, in the tombs near Truxillo. (Œuvres, ed. Llorente (Paris, 1822), tom. ii. p. 192.) Baron Humboldt visited the sepulchre of a Peruvian

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The Peruvians, like so many other of the Indian races, acknowledged a Supreme Being, the Creator and Ruler of the Universe, whom they adored under the different names of Pachacamac and Viracocha.[6] No temple was raised to this invisible Being, save one only in the valley which took its name from the deity himself, not far from the Spanish city of Lima. Even this temple had existed there before the country came under the sway of the Incas, and was the great resort of Indian pilgrims from remote parts of the land,—a circumstance which suggests the idea that the worship of this Great Spirit, though countenanced, perhaps, by their accommodating policy, did not originate with the Peruvian Princes.[7] *

prince, in the same quarter of the country, whence a Spaniard in 1576 drew forth a mass of gold worth a million of dollars! Vues des Cordillères, p. 29.

[6] *Pachacamac* signifies "He who sustains or gives life to the universe." The name of the great deity is sometimes expressed by both Pachacamac and Viracocha combined. (See Balboa, Hist. du Pérou, chap. 6.—Acosta, lib. 6, cap. 21.) An old Spaniard finds in the popular meaning of *Viracocha*, "foam of the sea," an argument for deriving the Peruvian civilization from some voyager from the Old World. Conq. i Pob. del Piru, MS.

[7] Pedro Pizarro, descub. y Conq. MS.—Sarmiento, Relacion, MS., cap. 27.—Ulloa notices the extensive ruins of brick, which mark the probable site of the temple of Pachacamac, attesting by their present appearance its ancient magnificence and strength. Mémoires philosophiques, historiques, physiques (Paris, 1787), trad. Fr., p. 78.

* [Not only this inference, but the facts on which it rests, are strenuously disputed by Mr. Markham, on the ground that Pachacamac "is an Ynca word, and is wholly foreign to, and unconnected with, the coast language." It was the name, he says, given by the Incas to the coast-city, when they conquered it, "for some reason that has not been preserved, possibly on account of its size and importance." "The natives worshipped a fish-god there under a name now lost, which became famous as an oracle and attracted pilgrims; and when the Yncas conquered the place they raised a temple to the Sun on the summit of the hill commanding the city." "But they never built any temple to Pachacamac, and there never was one to that deity, except

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The deity whose worship they especially inculcated, and which they never failed to establish wherever their banners were known to penetrate, was the Sun. It was he who, in a particular manner, presided over the destinies of man; gave light and warmth to the nations, and life to the vegetable world; whom they reverenced as the father of their royal dynasty, the founder of their empire; and whose temples rose in every city and almost every village throughout the land, while his altars smoked with burnt-offerings,—a form of sacrifice peculiar to the Peruvians among the semi-civilized nations of the New World.[8]

[8] At least, so says Dr. McCulloh; and no better authority can be required on American antiquities. (Researches, p. 392.) Might at Cuzco." (Reports of the Discovery of Peru, Introduction, xiv.-xx.) There seems to be here much more of assertion than of argument or proof. The statement that there was a temple to Pachacamac at Cuzco is a novel one, for which no authority is adduced, and it is in direct contradiction to the reiterated assertions of Garcilasso, that the Peruvians worshipped Pachacamac only "inwardly, as an unknown God," to whom they built no temples and offered no sacrifices. For the statement that the Incas "*erected* a temple of the Sun" at Pachacamac (p. xix.), we are referred to Cieza de Leon, who says that "they agreed with the native chiefs and with the ministers of this god or devil, that the temple of Pachacamac should *continue* with the authority and reverence it formerly possessed, and that the loftiest part should be *set aside* as a temple of the Sun." That the temple had existed long prior to the conquest of the place by the Incas is asserted by all authorities and attested by the great antiquity of its remains. Garcilasso asserts that its builders had borrowed the conception of Pachacamac from the Incas,—a less probable supposition than that of Prescott, and equally rejected by Mr. Markham, though the statement of the same author that "the Yuncas placed their idols in this temple, which were figures of fishes," seems to be the chief foundation for his own account of the worship practised by the people of the coast, respecting which he admits that little is known. What is known of it with any certainty comes to us from Garcilasso de la Vega and Cieza de Leon; and both these authorities represent the temple and worship of Pachacamac as having existed in the valley of that name previous to the conquest, or rather peaceful subjugation, of the province by the Incas, and their sanction of this religion, in conjunction with that of the Sun, as the result of a compromise.—ED.]

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Besides the Sun, the Incas acknowledged various objects of worship in some way or other connected with this principal deity. Such was the Moon, his sister-wife; the Stars, revered as part of her heavenly train,—though the fairest of them, Venus, known to the Peruvians by the name of Chasca, or the "youth with the long and curling locks," was adored as the page of the Sun, whom he attends so closely in his rising and in his setting. They dedicated temples also to the Thunder and Lightning,[9] in whom they recognized the Sun's dread ministers, and to the Rainbow, whom they worshipped as a beautiful emanation of their glorious deity.[10]

he not have added *barbarous* nations, also?

[9] Thunder, Lightning, and Thunderbolt could be all expressed by the Peruvians in one word, *Illapa*. Hence some Spaniards have inferred a knowledge of the Trinity in the natives! "The Devil stole all he could," exclaims Herrera, with righteous indignation. (Hist. general, dec. 5, lib. 4, cap. 5.) These, and even rasher conclusions (see Acosta, lib. 5, cap. 28), are scouted by Garcilasso, as inventions of Indian converts, willing to please the imaginations of their Christian teachers. (Com. Real., Parte 1, lib. 2, cap. 5, 6; lib. 3, cap. 21.) Imposture on the one hand, and credulity on the other, have furnished a plentiful harvest of absurdities, which has been diligently gathered in by the pious antiquary of a later generation.

[10] Garcilasso's assertion that these heavenly bodies were objects of reverence as holy things, but not of worship (Com. Real., Parte 1, lib. 2, cap. 1, 23), is contradicted by Ondegardo, Rel. Seg., MS.,—Dec. de la Aud. Real., MS.,—Herrera, Hist. general, dec. 5, lib. 4, cap. 4,—Gomara, Hist. de las Ind., cap. 121,—and, I might add, by almost every writer of authority whom I have consulted.* It is contradicted, in a manner, by the

*["Mr. Prescott gives his high authority in support of the Spanish historians Ondegardo, Herrera, and Gomara, and against Garcilasso de la Vega, in this matter [the worship of lightning and thunder as deities]. Yet surely, in a question relating to the religion of his ancestors, the testimony of the Ynca . . . is worth more than that of all the Spanish historians put together, Cieza de Leon alone excepted." (Markham, translation of Garcilasso (1869), vol. i. p. 103, note.) "The sun moon, and *thunder* appear to have been the deities next in importance to

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In addition to these, the subjects of the Incas enrolled among their inferior deities many objects in nature, as the elements, the winds, the earth, the air, great mountains and rivers, which impressed them with ideas of sublimity and power, or were supposed in some way or other to exercise a mysterious influence over the destinies of man.[11] They adopted also a notion, not unlike that professed by some of the schools of ancient philosophy, that every thing on earth had its archetype or idea, its *mother*, as they emphatically styled it, which they held sacred, as, in some sort, its spiritual essence.[12] But their system,

admission of Garcilasso himself, that these several objects were all personified by the Indians as living beings, and had temples dedicated to them as such, with their effigies delineated in the same manner as was that of the Sun in his dwelling. Indeed, the effort of the historian to reduce the worship of the Incas to that of the Sun alone is not very reconcilable with what he elsewhere says of the homage paid to Pachacamac, above all, and to Rimac, the great oracle of the common people. The Peruvian mythology was, probably, not unlike that of Hindostan, where, under two, or at most three, principal deities, were assembled a host of inferior ones, to whom the nation paid religious homage, as personifications of the different objects in nature.

[11] Ondegardo, Rel. Seg., MS.—These consecrated objects were termed *huacas*,—a word of most prolific import; since it signified a temple, a tomb, any natural object remarkable for its size or shape, in short, a cloud of meanings, which by their contradictory sense have thrown incalculable confusion over the writings of historians and travellers.

[12] "La orden por donde fundavan sus huacas que ellos llamavan á las Idolatrias hera porque decian que todas criava el sol i que les dava madre por madre que mostravan á la tierra, porque decian que tenia madre, i tenian lé echo su vulto i sus adoratorios, i al fuego decian que tambien tenia madre i al mais i á las otras sementeras i á las ovejas iganado decian que tenian madre, i á la chocha ques el brevaje que ellos usan decian que el vinagre della hera la madre i lo reverenciavan i llamavan mama agua madre del vinagre, i á cada cosa adoravan destas de su manera." Conq. i Pob. del Piru, MS.

Pachayachachic; sacrifices were made to them at all the periodical festivities, and several of the prayers given by Molina are addressed to them." Markham, Rites and Laws of the Yncas (1873). Introduction, p. xi.—Ed.]

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far from being limited even to these multiplied objects of devotion, embraced within its ample folds the numerous deities of the conquered nations, whose images were transported to the capital, where the burdensome charges of their worship were defrayed by their respective provinces. It was a rare stroke of policy in the Incas, who could thus accommodate their religion to their interests.[13]

But the worship of the Sun constituted the peculiar care of the Incas, and was the object of their lavish expenditure. The most ancient of the many temples dedicated to this divinity was in the island of Titicaca, whence the royal founders of the Peruvian line were said to have proceeded. From this circumstance, this sanctuary was held in peculiar veneration. Every thing which belonged to it, even the broad fields of maize which surrounded the temple and formed part of its domain, imbibed a portion of its sanctity. The yearly produce was distributed among the different public magazines, in small quantities to each, as something that would sanctify the remainder of the store. Happy was the man who could secure even an ear of the blessed harvest for his own granary![14]

But the most renowned of the Peruvian temples, the pride of the capital, and the wonder of the empire,

[13] Pedro Pizarro, Descub. y Conq., MS.—So it seems to have been regarded by the Licentiate Ondegardo: "E los Idolos estaban en aq[l] *galpon* grande de la casa del Sol, y cada Idolo destos tenia su servicio y gastos y mugeres, y en la casa del Sol le iban á hacer reverencia los que venian de su provincial para lo qual é sacrificios que se hacian proveian de su misma tierra ordinaria é muy abundantemente por la misma orden que lo hacian quando estaba en la misma provincia, que daba gran autoridad á mi parecer é aun fuerza á estos Ingas que cierto me causó gran admiracion." Rel. Seg., MS.

[14] Garcilasso, Com. Real., Parte 1, lib. 3, cap. 25.

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was at Cuzco, where, under the munificence of successive sovereigns, it had become so enriched that it received the name of *Coricancha*, or "the Place of Gold." It consisted of a principal building and several chapels and inferior edifices, covering a large extent of ground in the heart of the city, and completely encompassed by a wall, which, with the edifices, was all constructed of stone. The work was of the kind already described in the other public buildings of the country, and was so finely executed that a Spaniard who saw it in its glory assures us he could call to mind only two edifices in Spain which, for their workmanship, were at all to be compared with it.[15] Yet this substantial and, in some respects, magnificent structure was thatched with straw!

The interior of the temple was the most worthy of admiration. It was literally a mine of gold. On the western wall was emblazoned a representation of the deity, consisting of a human countenance looking forth from amidst innumerable rays of light, which emanated from it in every direction, in the same manner as the sun is often personified with us. The figure was engraved on a massive plate of gold of enormous dimensions, thickly powdered with emeralds and precious stones.[16] It was so situated in front of the great eastern

[15] "Tenia este Templo en circuito mas de quatro cientos pasos, todo cercado de una muralla fuerte, labrado todo el edificio de cantera muy excelente de fina piedra, muy bien puesta y asentada, y algunas piedras eran muy grandes y soberbias, no tenian mezcla de tierra ni cal, sino con el betun que ellos suelen hacer sus edificios, y estan tan bien labradas estas piedras que no se les parece mezcla ni juntura ninguna. En toda España no he visto cosa que pueda comparar á estas paredes y postura de piedra, sino á la torre que llaman la Calahorra que está junto con la puente de Cordoba, y á una obra que vi en Toledo, cuando fui á presentar la primera parte de mi Cronica al Principe Dⁿ Felipe." Sarmiento, Relacion, MS., cap. 24.

[16] Conq. i Pob. del Piru, MS.—Cieza de Leon, Cronica, cap. 44.

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portal that the rays of the morning sun fell directly upon it at its rising, lighting up the whole apartment with an effulgence that seemed more than natural, and which was reflected back from the golden ornaments with which the walls and ceiling were everywhere incrusted. Gold, in the figurative language of the people, was "the tears wept by the sun,"[17] and every part of the interior of the temple glowed with burnished plates and studs of the precious metal. The cornices which surrounded the walls of the sanctuary were of the same costly material; and a broad belt or frieze of gold, let into the stone-work, encompassed the whole exterior of the edifice.[18]

Adjoining the principal structure were several chapels of smaller dimensions. One of them was consecrated to the Moon, the deity held next in reverence, as the mother of the Incas. Her effigy was delineated in the same manner as that of the Sun, on a vast plate that nearly covered one side of the apartment. But this plate, as well as all the decorations of the building, was of silver, as suited to the pale, silvery light of the beautiful planet. There were three other chapels, one of which was dedicated to the host of Stars, who formed the bright court of the Sister of the Sun; another was consecrated to his dread ministers of vengeance, the Thunder and the Lightning; and a

92.—"La figura del Sol, muy grande, hecha de oro obrada muy primamente engastonada en muchas piedras ricas." Sarmiento, Relacion, MS., cap. 24.

[17] "I al oro asimismo decian que era lagrimas que el Sol llorava." Conq. i Pob. del Piru, MS.

[18] Sarmiento, Relacion, MS., cap. 24.—Antig. y Monumentos del Piru, MS.—"Cercada junto á la techumbre de una plancha de oro de palmo i medio de ancho i lo mismo tenian por de dentro en cada bohio ó casa i aposento." (Conq. i Pob. del Piru, MS.) "Tenia una cinta de planchas de oro de anchor de mas de un palmo enlazadas en las piedras." Pedro Pizarro, Descub. y Conq., MS.

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third, to the Rainbow, whose many-coloured arch spanned the walls of the edifice with hues almost as radiant as its own. There were, besides, several other buildings, or insulated apartments, for the accommodation of the numerous priests who officiated in the services of the temple.[19]

All the plate, the ornaments, the utensils of every description, appropriated to the uses of religion, were of gold or silver. Twelve immense vases of the latter metal stood on the floor of the great saloon, filled with grain of the Indian corn;[20] the censers for the perfumes, the ewers whic hheld the water for sacrifice, the pipes which conducted it through subterraneous channels into the buildings, the reservoirs that received it, even the agricultural implements used in the gardens of the temple, were all of the same rich materials. The gardens, like those described belonging to the royal palaces, sparkled with flowers of gold and silver, and various imitations of the vegetable kingdom. Animals, also, were to be found there,—among which the llama, with its golden fleece, was most conspicuous,—executed in the same style, and with a degree of skill which, in this instance, probably, did not surpass the excellence of the material.[21]

[19] Sarmiento, Relacion, MS., cap. 24.—Garcilasso, Com. Real., Parte 1, lib. 3, cap. 21.—Pedro Pizarro, Descub. y Conq., MS.

[20] "El bulto del Sol tenian mui grande de oro, i todo el servicio desta casa era de plata i oro, i tenian doze horones de plata blanca que dos hombres no abrazarian cada uno quadrados, i eran mas altos que una buena pica donde hechavan el maiz que havian de dar al Sol, segun ellos decian que comiese." Conq. i Pob. del Piru, MS.—The original, as the Spanish reader perceives, says each of these silver vases or bins was as high as a good lance, and so large that two men with outspread arms could barely encompass them! As this might perhaps embarrass even the most accommodating faith, I have preferred not to become responsible for any particular dimensions.

[21] Levinus Apollonius, fol. 38.

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If the reader sees in this fairy picture only the romantic colouring of some fabulous *El Dorado*, he must recall what has been said before in reference to the palaces of the Incas, and consider that these "Houses of the Sun," as they were styled, were the common reservoir into which flowed all the streams of public and private benefaction throughout the empire. Some of the statements, through credulity, and others, in the desire of exciting admiration, may be greatly exaggerated; but in the coincidence of contemporary testimony it is not easy to determine the exact line which should mark the measure of our skepticism. Certain it is that the glowing picture I have given is warranted by those who saw these buildings in their pride, or shortly after they had been despoiled by the cupidity of their countrymen. Many of the costly articles were buried by the natives, or thrown into the waters of the rivers and the lakes; but enough remained to attest the unprecedented opulence of these religious establishments. Such things as were in their nature portable were speedily removed, to gratify the craving of the Conquerors, who even tore away the solid cornices and frieze of gold from the great temple, filling the vacant places with the cheaper, but—since it affords no temptation to avarice—more durable, material of

—Garcilasso, Com. Real., Parte 1, lib. 3, cap. 24.—Pedro Pizarro, Descub. y Conq., MS.—"Tenian un Jardin que los Terrones eran pedazos de oro fino y estaban artificiosamente sembrado de maizales los quales eran oro asi las Cañas de ello como las ojas y mazorcas, y estaban tan bien plantados que aunque hiciesen recios bientos no se arrancaban. Sin todo esto tenian hechas mas de veinte obejas de oro con sus Corderos y los Pastores con sus ondas y cayados que las guardaban hecho de este metal; havia mucha cantidad de Tinajas de oro y de Plata y esmeraldas, vasos, ollas y todo genero de vasijas todo de oro fino; por otras Paredes tenian esculpidas y pintadas otras mayores cosas, en fin era uno de los ricos Templos que hubo en el mundo." Sarmiento, Relacion, MS., cap. 24.

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plaster. Yet even thus shorn of their splendour the venerable edifices still presented an attraction to the spoiler, who found in their dilapidated walls an inexhaustible quarry for the erection of other buildings. On the very ground once crowned by the gorgeous Coricancha rose the stately church of St. Dominic, one of the most magnificent structures of the New World. Fields of maize and lucerne now bloom on the spot which glowed with the golden gardens of the temple; and the friar chants his orisons within the consecrated precincts once occupied by the Children of the Sun.[22]

Besides the great temple of the Sun, there was a large number of inferior temples and religious houses in the Peruvian capital and its environs, amounting, as is stated, to three or four hundred.[23] For Cuzco was a sanctified spot, venerated not only as the abode of the Incas, but of all those deities who presided over the motley nations of the empire. It was the city beloved of the Sun; where his worship was maintained in its splendour; "where every fountain, pathway, and wall," says an ancient chronicler, "was regarded as a holy mystery."[24] And unfortunate was the Indian noble who, at some period or other of his life, had not made his pilgrimage to the Peruvian Mecca.

Other temples and religious dwellings were scattered over the provinces, and some of them constructed on

[22] Miller's Memoirs, vol. ii. pp. 223, 224.

[23] Herrera, Hist. general, dec. 5, lib. 4, cap. 8.—"Havia en aquella ciudad y legua y media de la redonda quatrocientos y tantos lugares, donde se hacian sacrificios, y se gastava mucha suma de hacienda en ellos." Ondegardo, Rel. Prim., MS.

[24] "Que aquella ciudad del Cuzco era casa y morada de Dioses, é ansi nó habia en toda ella fuente ni paso ni pared que nó dixesen que tenia misterio." Ondegardo, Rel. Seg., MS.

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a scale of magnificence that almost rivalled that of the metropolis. The attendants on these composed an army of themselves. The whole number of functionaries, including those of the sacerdotal order, who officiated at the Coricancha alone, was no less than four thousand.[25]

At the head of all, both here and throughout the land, stood the great High-Priest, or Villac Vmu, as he was called. He was second only to the Inca in dignity, and was usually chosen from his brothers or nearest kindred. He was appointed by the monarch, and held his office for life; and he, in turn, appointed to all the subordinate stations of his own order. This order was very numerous. Those members of it who officiated in the House of the Sun, in Cuzco, were taken exclusively from the sacred race of the Incas. The ministers in the provincial temples were drawn from the families of the curacas; but the office of high-priest in each district was reserved for one of the blood royal. It was designed by this regulation to preserve the faith in its purity, and to guard against any departure from the stately ceremonial which it punctiliously prescribed.[26]

The sacerdotal order, though numerous, was not dis-

[25] Conq. i Pob. del Piru, MS.—An army, indeed, if, as Cieza de Leon states, the number of priests and menials employed in the famous temple of Bilcas, on the route to Chili, amounted to 40,000! (Cronica, cap. 80.) Every thing relating to these Houses of the Sun appears to have been on a grand scale. But we may easily believe this a clerical error for 4000.

[26] Sarmiento, Relacion. MS., cap. 27.—Conq. i Pob. del Piru, MS.—It was only while the priests were engaged in the service of the temples that they were maintained, according to Garcilasso, from the estates of the Sun. At other times they were to get their support from their own lands, which, if he is correct, were assigned to them in the same manner as to the other orders of the nation. Com. Real., Parte 1, lib. 5, cap. 8.

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tinguished by any peculiar badge or costume from the rest of the nation. Neither was it the sole depository of the scanty science of the country, nor was it charged with the business of instruction, nor with those parochial duties, if they may so be called, which bring the priest in contact with the great body of the people,—as was the case in Mexico. The cause of this peculiarity may probably be traced to the existence of a superior order, like that of the Inca nobles, whose sanctity of birth so far transcended all human appointments that they in a manner engrossed whatever there was of religious veneration in the people. They were, in fact, the holy order of the state. Doubtless, any of them might, as very many of them did, take on themselves the sacerdotal functions; and their own insignia and peculiar privileges were too well understood to require any further badge to separate them from the people.

The duties of the priest were confined to ministration in the temple. Even here his attendance was not constant, as he was relieved after a stated interval by other brethren of his order, who succeeded one another in regular rotation. His science was limited to an acquaintance with the fasts and festivals of his religion, and the appropriate ceremonies which distinguished them. This, however frivolous might be its character, was no easy acquisition; for the ritual of the Incas involved a routine of observances as complex and elaborate as ever distinguished that of any nation, whether pagan or Christian. Each month had its appropriate festival, or rather festivals. The four principal had reference to the Sun, and commemorated the great periods of his annual progress, the solstices and equinoxes. Perhaps the most magnificent of all the

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national solemnities was the feast of Raymi, held at the period of the summer solstice, when the Sun, having touched the southern extremity of his course, retraced his path, as if to gladden the hearts of his chosen people by his presence. On this occasion the Indian nobles from the different quarters of the country thronged to the capital to take part in the great religious celebration.

For three days previous, there was a general fast, and no fire was allowed to be lighted in the dwellings. When the appointed day arrived, the Inca and his court, followed by the whole population of the city, assembled at early dawn in the great square to greet the rising of the Sun. They were dressed in their gayest apparel, and the Indian lords vied with each other in the display of costly ornaments and jewels on their persons, while canopies of gaudy feather-work and richly-tinted stuffs, borne by the attendants over their heads, gave to the great square, and the streets that emptied into it, the appearance of being spread over with one vast and magnificent awning. Eagerly they watched the coming of their deity, and no sooner did his first yellow rays strike the turrets and loftiest buildings of the capital than a shout of gratulation broke forth from the assembled multitude, accompanied by songs of triumph and the wild melody of barbaric instruments, that swelled louder and louder as his bright orb, rising above the mountain-range towards the east, shone in full splendour on his votaries. After the usual ceremonies of adoration, a libation was offered to the great deity by the Inca, from a huge golden vase, filled with the fermented liquor of maize or of maguey, which, after the monarch had tasted it himself, he dispensed among his royal kindred. These cere-

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monies completed, the vast assembly was arranged in order of procession and took its way towards the Coricancha.[27]

As they entered the street of the sacred edifice, all divested themselves of their sandals, except the Inca and his family, who did the same on passing through the portals of the temple, where none but these august personages were admitted.[28] After a decent time spent in devotion, the sovereign, attended by his courtly train, again appeared, and preparations were made to commence the sacrifice. This, with the Peruvians, consisted of animals, grain, flowers, and sweet-scented gums,—sometimes of human beings, on which occasions a child or beautiful maiden was usually selected as the victim. But such sacrifices were rare, being reserved to celebrate some great public event, as a coronation, the birth of a royal heir, or a great victory. They were never followed by those cannibal repasts familiar to the Mexicans and to many of the fierce tribes conquered by the Incas. Indeed, the conquests of these princes might well be deemed a blessing to the Indian nations, if it were only from their suppression of cannibalism, and the diminution, under their rule, of human sacrifices.[29]

[27] Dec. de la Aud. Real., MS.—Sarmiento, Relacion, MS., cap. 27.—The reader will find a brilliant, and not very extravagant, account of the Peruvian festivals in Marmontel's romance of *Les Incas*. The French author saw in their gorgeous ceremonial a fitting introduction to his own literary pageant. Tom. i. chap. 1-4.

[28] "Ningun Indio comun osaba pasar por la calle del Sol calzado; ni ninguno, aunque fuese mui grand Señor, entrava en las casas del Sol con zapatos." Conq. i Pob. del Piru, MS.

[29] Garcilasso de la Vega flatly denies that the Incas were guilty of human sacrifices, and maintains, on the other hand, that they uniformly abolished them in every country they subdued, where they had previously existed. (Com. Real., Parte 1, lib. 2, cap. 9, et alibi.) But in this material fact he is unequivocally contradicted

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At the feast of Raymi, the sacrifice usually offered was that of the llama; and the priest, after opening the body of his victim, sought in the appearances

by Sarmiento, Relacion, MS., cap. 22.—Dec. de la Aud. Real., MS. —Montesinos, Mem. antiguas, MS., lib. 2, cap. 8.—Balboa, Hist. du Pérou, chap. 5, 8.—Cieza de Leon, Cronica, cap. 72.—Ondegardo, Rel. Seg., MS.—Acosta, lib. 5, cap. 19. —and I might add, I suspect, were I to pursue the inquiry, by nearly every ancient writer of authority; some of whom, having come into the country soon after the Conquest, while its primitive institutions were in vigour, are entitled to more deference in a matter of this kind than Garcilasso himself.

It was natural that the descendant of the Incas should desire to relieve his race from so odious an imputation; and we must have charity for him if he does show himself on some occasions, where the honour of his country is at stake, "high gravel blind." It should be added, in justice to the Peruvian government, that the best authorities concur in the admission that the sacrifices were few, both in number and in magnitude, being reserved for such extraordinary occasions as those mentioned in the text.*

*[In a long note on the passage in Garcilasso relating to the subject Mr. Markham asserts that the "Yncas did not offer up human sacrifices," and, complaining that "Mr. Prescott allows himself to accept Spanish testimony in preference to that of the Ynca" Garcilasso, examines the evidence adduced, and rejects it as proceeding from credulity, prejudice, and ignorance. Several of the objections he alleges would require detailed consideration if the question had not since been definitively settled by his own publication, in an English translation, of an important and trustworthy account, by Christoval de Molina, of the rites practised by the Incas. From this it appears that, while the ordinary sacrifices consisted of the "sheep" and "lambs" of the country, the great festival called *Ccapacocha* or *Cachahuaca* was celebrated with human sacrifices, both at Cuzco and at the chief town of each province. The victims consisted of children, male and female, aged about ten years, one or two being selected from each lineage or tribe. Some were strangled; "from others they took out the hearts while yet alive, and offered them to the *huacas* while yet palpitating." The bodies were interred with the other sacrifices. "They also had a custom, when they conquered and subjugated any nations, of selecting some of the handsomest of the conquered people and sending them to Cuzco, where they were sacrificed to the Sun, who, as they said, had given them the victory." (Fables and Rites of the Yncas, pp. 54-59.) Mr. Markham describes the narrative of Molina as supplying "more than one incidental corroboration of the correctness of Garcilasso's statements," but omits to notice its incidental contradiction of them on this very important point.—ED.]

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which it exhibited to read the lesson of the mysterious future. If the auguries were unpropitious, a second victim was slaughtered, in the hope of receiving some more comfortable assurance. The Peruvian augur might have learned a good lesson of the Roman,—to consider every omen as favourable which served the interests of his country.[30]

A fire was then kindled by means of a concave mirror of polished metal, which, collecting the rays of the sun into a focus upon a quantity of dried cotton, speedily set it on fire. It was the expedient used on the like occasions in ancient Rome, at least under the reign of the pious Numa. When the sky was overcast, and the face of the good deity was hidden from his worshippers, which was esteemed a bad omen, fire was obtained by means of friction. The sacred flame was intrusted to the care of the Virgins of the Sun; and if, by any neglect, it was suffered to go out in the course of the year, the event was regarded as a calamity that boded some strange disaster to the monarchy.[31] A burnt-offering of the victims was then made on the altars of the deity. This sacrifice was but the prelude to the slaughter of a great number of llamas, part of the flocks of the Sun, which furnished a banquet not only for the Inca and his court, but for the people, who made amends at these festivals for the frugal fare

[30] "Augurque cum esset, dicere ausus est, optimis auspiciis ea geri, quæ pro reipublicæ salute gererentur." (Cicero, De Senectute.)—This inspection of the entrails of animals for the purposes of divination is worthy of note, as a most rare, if not a solitary, instance of the kind among the nations of the New World, though so familiar in the ceremonial of sacrifice among the pagan nations of the Old.

[31] "Vigilemque sacraverat ignem,
Excubias divûm æternas."
Plutarch, in his life of Numa, describes the reflectors used by the Romans for kindling the sacred fire, as concave instruments of brass, though not spherical like the Peruvian, but of a triangular form.

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to which they were usually condemned. A fine bread or cake, kneaded of maize flour by the fair hands of the Virgins of the Sun, was also placed on the royal board, where the Inca, presiding over the feast, pledged his great nobles in generous goblets of the fermented liquor of the country, and the long revelry of the day was closed at night by music and dancing. Dancing and drinking were the favourite pastimes of the Peruvians. These amusements continued for several days, though the sacrifices terminated on the first. Such was the great festival of Raymi; and the recurrence of this and similar festivities gave relief to the monotonous routine of toil prescribed to the lower orders of the community.[32]

In the distribution of bread and wine at this high festival, the orthodox Spaniards who first came into the country saw a striking resemblance to the Christian communion;[33] as in the practice of confession and penance, which, in a most irregular form indeed, seems to have been used by the Peruvians, they discerned a coincidence with another of the sacraments of the Church.[34] The good fathers were fond of tracing such coincidences, which they considered as the contrivance of Satan, who thus endeavoured to delude his

[32] Acosta, lib. 5, cap. 28, 29.—Garcilasso, Com. Real., Parte 1, lib. 6, cap. 23.

[33] "That which is most admirable in the hatred and presumption of Sathan is, that he not onely counterfeited in idolatry and sacrifices, but also in certain ceremonies, our sacraments, which Jesus Christ our Lord instituted, and the holy Church uses, having especially pretended to imitate, in some sort, the sacrament of the communion, which is the most high and divine of all others." Acosta, lib. 5, cap. 23.

[34] Herrera, Hist. general, dec. 5, lib. 4, cap. 4.—Ondegardo, Rel. Prim., MS.—"The father of lies would likewise counterfeit the sacrament of Confession, and in his idolatries sought to be honoured with ceremonies very like to the manners of Christians.' Acosta, lib. 5, cap. 25.

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victims by counterfeiting the blessed rites of Christianity.[35] Others, in a different vein, imagined that they saw in such analogies the evidence that some of the primitive teachers of the gospel, perhaps an apostle himself, had paid a visit to these distant regions and scattered over them the seeds of religious truth.[36] But it seems hardly necessary to invoke the Prince of Darkness, or the intervention of the blessed saints, to account for coincidences which have existed in countries far removed from the light of Christianity, and in ages, indeed, when its light had not yet risen on the world. It is much more reasonable to refer such casual points of resemblance to the general constitution of man and the necessities of his moral nature.[37]

Another singular analogy with Roman Catholic institutions is presented by the Virgins of the Sun, the "elect," as they were called,[38] to whom I have already

[35] Cieza de Leon, not content with many marvellous accounts of the influence and real apparition of Satan in the Indian ceremonies, has garnished his volume with numerous wood-cuts representing the Prince of Evil in bodily presence, with the usual accompaniments of tail, claws, etc., as if to re-enforce the homilies in his text! The Peruvian saw in his idol a god. His Christian conqueror saw in it the Devil. One may be puzzled to decide which of the two might lay claim to the grossest superstition.

[36] Piedrahita, the historian of the Muyscas, is satisfied that this apostle must have been St. Bartholomew, whose travels were known to have been extensive. (Conq. de Granada, Parte 1, lib. 1, cap. 3.) The Mexican antiquaries consider St. Thomas as having had charge of the mission to the people of Anahuac. These two apostles, then, would seem to have divided the New World, at least the civilized portions of it, between them. How they came, whether by Behring's Straits, or directly across the Atlantic, we are not informed. Velasco—a writer of the eighteenth century!—has little doubt that they did really come. Hist. de Quito, tom. i. pp. 89, 90.

[37] The subject is illustrated by some examples in the "History of the Conquest of Mexico," vol. iii., Appendix No. 1; since the same usages in that country led to precisely the same rash conclusions among the Conquerors.

[38] "Llamavase Casa de Esco-

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had occasion to refer. These were young maidens, dedicated to the service of the deity, who, at a tender age, were taken from their homes and introduced into convents, where they were placed under the care of certain elderly matrons, *mamaconas*, who had grown gray within their walls.[39] Under these venerable guides the holy virgins were instructed in the nature of their religious duties. They were employed in spinning and embroidery, and, with the fine hair of the vicuña, wove the hangings for the temples, and the apparel for the Inca and his household.[40] It was their duty, above all, to watch over the sacred fire obtained at the festival of Raymi. From the moment they entered the establishment, they were cut off from all connection with the world, even with their own family and friends. No one but the Inca, and the Coya or queen, might enter the consecrated precincts. The greatest attention was paid to their morals, and visitors were sent every year to inspect the institutions and to report on the state of their discipline.[41] Woe to the unhappy maiden who was detected in an intrigue! By the stern law of the Incas, she was to be buried alive, her lover was to be strangled, and the town or village to which he belonged was to be raised to the ground, and "sowed with stones," as if to efface every memorial of his existence.[42] One is astonished to find so close a resem-

gidas; porque las escogian, ó por Linage, ó por Hermosura." Garcilasso, Com. Real., Parte 1, lib. 4, cap. 1.

[39] Ondegardo, Rel. Prim., MS.—The word *mamacona* signified "matron;" *mama*, the first half of this compound word, as already noticed, meaning "mother." See Garcilasso, Com. Real., Parte 1, lib. 4, cap. 1

[40] Pedro Pizarro, Descub. y Conq. MS.

[41] Dec. de la Aud. Real., MS.

[42] Balboa, Hist. du Pérou, chap. 9.—Fernandez, Hist. del Peru, Parte 2, lib. 3, cap. 11.—Garcilasso, Com. Real., Parte 1, lib. 4, cap. 3. —According to the historian of the Incas, the terrible penalty was never incurred by a single lapse on the part of the fair sisterhood;

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blance between the institutions of the American Indian, the ancient Roman, and the modern Catholic! Chastity and purity of life are virtues in woman that would seem to be of equal estimation with the barbarian and with the civilised.—Yet the ultimate destination of the inmates of these religious houses was materially different.

The great establishment at Cuzco consisted wholly of maidens of the royal blood, who amounted, it is said, to no less than fifteen hundred. The provincial convents were supplied from the daughters of the curacas and inferior nobles, and occasionally, where a girl was recommended by great personal attractions from the lower classes of the people.[43] The "Houses of the Virgins of the Sun" consisted of low ranges of stone buildings, covering a large extent of ground, surrounded by high walls, which excluded those within entirely from observation. They were provided with every accommodation for the fair inmates, and were embellished in the same sumptuous and costly manner as the palaces of the Incas, and the temples; for they received the particular care of the government, as an important part of the religious establishment.[44]

though, if it had been, the sovereign, he assures us, would have "exacted it to the letter, with as little compunction as he would have drowned a puppy." (Com. Real., Parte 1, lib. 4, cap. 3.) Other writers contend, on the contrary, that these Virgins had very little claim to the reputation of Vestals. (See Pedro Pizarro, Descub. y Conq., MS.—Gomara, Hist. de las Ind., cap. 121.) Such imputations are common enough on the inhabitants of religious houses, whether pagan or Christian. They are contradicted in the present instance by the concurrent testimony of most of those who had the best opportunity of arriving at truth, and are made particularly improbable by the superstitious reverence entertained for the Incas.

[43] Pedro Pizarro, Descub. y Conq., MS.—Garcilasso, Com. Real., Parte 1, lib. 4, cap. 1.

[44] Ibid., Parte 1, lib. 4, cap. 5.—Cieza de Leon, Cronica, cap. 44.

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Yet the career of all the inhabitants of these cloisters was not confined within their narrow walls. Though Virgins of the Sun, they were brides of the Inca, and at a marriageable age the most beautiful among them were selected for the honours of his bed and transferred to the royal seraglio. The full complement of this amounted in time not only to hundreds, but thousands, who all found accommodations in his different palaces throughout the country. When the monarch was disposed to lessen the number of his establishment, the concubine with whose society he was willing to dispense returned, not to her former monastic residence, but to her own home; where, however humble might be her original condition, she was maintained in great state, and, far from being dishonoured by the situation she had filled, was held in universal reverence as the Inca's bride.[45]

The great nobles of Peru were allowed, like their sovereign, a plurality of wives. The people, generally, whether by law, or by necessity stronger than law, were more happily limited to one. Marriage was conducted in a manner that gave it quite as original a character as belonged to the other institutions of the country. On an appointed day of the year, all those of a marriageable age—which, having reference to their ability to take charge of a family, in the males was fixed at not less than twenty-four years, and in the women at eighteen or twenty—were called together in the great squares of their respective towns and villages, throughout the empire. The Inca presided in person over the assembly of his own kindred, and, taking the hands of the different couples who were to be united,

[45] Dec. de la Aud. Real., MS.—Garcilasso, Com. Real., Parte 1, lib. 4, cap. 4.—Montesinos, Mem. antiguas, MS., lib. 2, cap. 19.

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he placed them within each other, declaring the parties man and wife. The same was done by the curacas towards all persons of their own or inferior degree in their several districts. This was the simple form of marriage in Peru. No one was allowed to select a wife beyond the community to which he belonged, which generally comprehended all his own kindred ;[46] nor was any but the sovereign authorized to dispense with the law of nature—or, at least, the usual law of nations—so far as to marry his own sister.[47] No marriage was esteemed valid without the consent of the parents; and the preference of the parties, it is said, was also to be consulted; though, considering the barriers imposed by the prescribed age of the candidates, this must have been within rather narrow and whimsical limits. A dwelling was got ready for the new-married pair at the charge of the district, and the prescribed portion of land assigned for their maintenance. The law of Peru provided for the future, as well as for the present. It left nothing to chance. The simple ceremony of marriage was followed by general festivities among the friends of the parties, which lasted several days; and as every wedding took place on the same day, and as there were few families who had not some one of their members or their kindred personally

[46] By the strict letter of the law, according to Garcilasso, no one was to marry out of his own lineage. But this narrow rule had a most liberal interpretation, since all of the same town, and even province, he assures us, were reckoned of kin to one another. Com., Real., Parte 1, lib. 4, cap. 8.

[47] Fernandez, Hist. del Peru, Parte 2, lib. 3, cap. 9.—This practice, so revolting to our feelings that it might well be deemed to violate the law of nature, must not, however, be regarded as altogether peculiar to the Incas, since it was countenanced by some of the most polished nations of antiquity.

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interested, there was one universal bridal jubilee throughout the empire.[48]

The extraordinary regulations respecting marriage under the Incas are eminently characteristic of the genius of the government; which, far from limiting itself to matters of public concern, penetrated into the most private recesses of domestic life, allowing no man, however humble, to act for himself, even in those personal matters in which none but himself, or his family at most, might be supposed to be interested. No Peruvian was too low for the fostering vigilance of government. None was so high that he was not made to feel his dependence upon it in every act of his life. His very existence as an individual was absorbed in that of the community. His hopes and his fears, his joys and his sorrows, the tenderest sympathies of his nature, which would most naturally shrink from observation, were all to be regulated by law. He was not allowed even to be happy in his own way. The government of the Incas was the mildest, but the most searching, of despotisms.

[48] Ondegardo, Rel. Seg., MS.—Garcilasso, Com. Real., Parte 1, lib. 6, cap. 36.—Dec. de la Aud. Real., MS.—Montesinos, Mem. antiguas, MS., lib. 2, cap. 6.

[The precise nature of the Peruvian religion does not seem to have been much elucidated by the discussions it has undergone in recent years. The chief source of perplexity lies in the recognition of a Creator, or World-Deity, side by side with the adoration of the Sun as the presiding divinity and direct object of worship. Mr. Tylor speaks of this as a "rivalry full of interest in the history of barbaric religion;" and he takes the view that the Sun, originally "a subordinate God," "the divine ancestor of the Inca family," "by virtue of his nearer intercourse and power," gradually "usurped the place of the Supreme Deity." (Conf. Primitive Culture, 1st edition, vol. ii. p. 307, and 2nd edition, vol. ii. p. 338.) But the facts cited in support of this theory are too slight or too questionable to form a sufficient basis for it. The reported speech of one of the later Incas, in which the doctrine

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that the Sun is "the maker of all things," or himself "a living thing," is condemned, and he is compared to "a beast who makes a daily round under the eye of a master," "an arrow which must go whither it is sent, not whither it wishes," may be regarded as, what Mr. Tylor indeed calls it, "a philosophic protest," and as nothing more. The forms of prayer collected by Molina from the lips of certain aged Indians, addressed conjointly to the Creator, the Sun, and the Thunder, prove, if any thing, that the supremacy of the first-mentioned person in this singular trinity was an article of that "state church" which, according to Mr. Tylor, organised the worship of the Sun and raised it to predominance. As to the statement, on Mr. Markham's authority, that the great temple at Cuzco was originally dedicated to Pachacamac, this seems to rest merely on a tradition related by Molina, which attributes the enlargement of the temple and the erection of a golden statue to the Creator to the same Inca who is represented as having denied the divinity of the Sun. In fact, the whole of this evidence better accords with the view taken by M. Desjardins, who considers the Inca referred to—Yupanqui according to most authorities—as having introduced the worship of Pachacamac at Cuzco, where before the Sun had been worshipped as the Supreme God. (Le Pérou avant la Conquête espagnol, p. 94.) "But these notions," he remarks, "of an immaterial, infinite, and eternal God could not easily penetrate the minds of the multitude, who adhered to their ancient superstitions." (Ibid., p. 103.) That the complex character of the Peruvian mythology proceeded chiefly from the union under one government of several different races, and the tolerance, and to some extent the adoption, by the conquerors of various local or tribal religions, is a point on which all who have given the subject any close investigation concur. (See Brinton, Myths of the New World, p. 176, et al.) Hence the variety and conflicting character of the traditions, which cannot be constructed into a system, since they represent diverse and perhaps fluctuating conceptions.—ED.]

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CHAPTER IV.

Education.—Quipus.—Astronomy.—Agriculture.—Aqueducts.—Guano.—Important Esculents.

"SCIENCE was not intended for the people; but for those of generous blood. Persons of low degree are only puffed up by it, and rendered vain and arrogant. Neither should such meddle with the affairs of government; for this would bring high offices into disrepute, and cause detriment to the state."[1] Such was the favourite maxim, often repeated, of Tupac Inca Yupanqui, one of the most renowned of the Peruvian sovereigns. It may seem strange that such a maxim should ever have been proclaimed in the New World, where popular institutions have been established on a more extensive scale than was ever before witnessed; where government rests wholly on the people, and education—at least, in the great northern division of the continent—is mainly directed to qualify the people for the duties of government. Yet this maxim was strictly conformable to the genius of the Peruvian monarchy, and may serve as a key to its habitual policy; since, while it watched with unwearied solicitude over its subjects, provided for their physical

[1] "No es licito, que enseñen à los hijos de los Plebeios, las Cien cias, que pertenescen à los Generosos, y no mas; porque como Gente baja, no se eleven, y ensoberbezcan, y menoscaben, y apoquen la Republica: bastales, que aprendan los Oficios de sus Padres; que el Mandar, y Governar no es de Plebeios, que es hacer agravio al Oficio, y à la Republica, encomendarsela à Gente comun." Garcilasso, Com. Real., Parte 1, lib. 8, cap. 8.

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necessities, was mindful of their morals, and showed, throughout, the affectionate concern of a parent for his children, it yet regarded them only as children, who were never to emerge from the state of pupilage, to act or to think for themselves, but whose whole duty was comprehended in the obligation of implicit obedience.

Such was the humiliating condition of the people under the Incas, while the numerous families of the blood royal enjoyed the benefit of all the light of education which the civilization of the country could afford, and long after the Conquest the spots continued to be pointed out where the seminaries had existed for their instruction. These were placed under the care of the *amautas*, or "wise men," who engrossed the scanty stock of science—if science it could be called—possessed by the Peruvians, and who were the sole teachers of youth. It was natural that the monarch should take a lively interest in the instruction of the young nobility, his own kindred. Several of the Peruvian princes are said to have built their palaces in the neighbourhood of the schools, in order that they might the more easily visit them and listen to the lectures of the amautas, which they occasionally re-enforced by a homily of their own.[2] In these schools the royal pupils were instructed in all the different kinds of knowledge in which their teachers were versed, with especial reference to the stations they were to occupy in after-life. They studied the laws, and the principles of administering the government, in which many of them were to take part. They were initiated

[2] Garcilasso, Com. Real., Parte 1, lib. 7, cap. 10.—The descendant of the Incas notices the remains, visible in his day, of two of the palaces of his royal ancestors, which had been built in the vicinity of the schools, for more easy access to them.

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in the peculiar rites of their religion most necessary to those who were to assume the sacerdotal functions. They learned also to emulate the achievements of their royal ancestors by listening to the chronicles compiled by the amautas. They were taught to speak their own dialect with purity and elegance; and they became acquainted with the mysterious science of the quipus, which supplied the Peruvians with the means of communicating their ideas to one another, and of transmitting them to future generations.[3]

The quipu was a cord about two feet long, composed of different-coloured threads tightly twisted together, from which a quantity of smaller threads were suspended in the manner of a fringe. The threads were of different colours, and were tied into knots. The word *quipu*, indeed, signifies *a knot*. The colours denoted sensible objects; as, for instance, *white* represented *silver*, and *yellow*, *gold*. They sometimes also stood for abstract ideas. Thus, *white* signified *peace*, and *red*, *war*. But the quipus were chiefly used for arithmetical purposes. The knots served instead of ciphers, and could be combined in such a manner as to represent numbers to any amount they required. By means of these they went through their calculations with great rapidity, and the Spaniards who first visited the country bear testimony to their accuracy.[4]

Officers were established in each of the districts, who, under the title of *quipucamayus*, or "keepers of the quipus," were required to furnish the government with information on various important matters. One had charge of the revenues, reported the quantity of

[3] Garcilasso, Com. Real., Parte 1, lib. 4, cap. 19.

[4] Conquista i Poblacion del Piru, MS.—Sarmiento, Relacion, MS., cap. 9.—Acosta, lib. 6, cap. 8.—Garcilasso, Com. Real., Parte 1, lib. 6, cap. 8.

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raw material distributed among the labourers, the quality and quantity of the fabrics made from it, and the amount of stores, of various kinds, paid into the royal magazines. Another exhibited the register of births and deaths, the marriages, the number of those qualified to bear arms, and the like details in reference to the population of the kingdom. These returns were annually forwarded to the capital, where they were submitted to the inspection of officers acquainted with the art of deciphering these mystic records. The government was thus provided with a valuable mass of statistical information, and the skeins of many-coloured threads, collected and carefully preserved, constituted what might be called the national archives.[8]

But, although the quipus sufficed for all the purposes of arithmetical computation demanded by the Peruvians, they were incompetent to represent the manifold ideas and images which are expressed by writing. Even here, however, the invention was not without its use. For, independently of the direct representation of simple objects, and even of abstract ideas, to a very limited extent, as above noticed, it afforded great help to the memory by way of associa-

[8] Ondegardo expresses his astonishment at the variety of objects embraced by these simple records, "hardly credible by one who had not seen them." "En aquella ciudad se hallaron muchos viejos oficiales antiguos del Inga, asi de la religion, como del Govierno, y otra cosa que no pudiera creer sino la viera, que por hilos y nudos se hallan figuradas las leyes, y estatutos asi de lo uno como de lo otro, y las sucesiones de los Reyes y tiempo que governaron: y hallose lo que todo esto tenian a su cargo que no fue poco, y aun tube alguna claridad de los estatutos que en tiempo de cada uno se havian puesto." (Rel. Prim., MS.) (See also Sarmiento, Relacion, MS., cap. 9.—Acosta, lib. 6, cap. 8.—Garcilasso, Parte 1, lib. 6, cap. 8, 9.) A vestige of the quipus is still to be found in some parts of Peru, where the shepherds keep the tallies of their numerous flocks by means of this ancient arithmetic.

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tion. The peculiar knot or colour, in this way, suggested what it could not venture to represent; in the same manner—to borrow the homely illustration of an old writer—as the number of the Commandment calls to mind the Commandment itself. The quipus, thus used, might be regarded as the Peruvian system of mnemonics.

Annalists were appointed in each of the principal communities, whose business it was to record the most important events which occurred in them. Other functionaries of a higher character, usually the amautas, were intrusted with the history of the empire, and were selected to chronicle the great deeds of the reigning Inca, or of his ancestors.[6] The narrative thus concocted, could be communicated only by oral tradition; but the quipus served the chronicler to arrange the incidents with method and to refresh his memory. The story, once treasured up in the mind, was indelibly impressed there by frequent repetition. It was repeated by the amauta to his pupils, and in this way history, conveyed partly by oral tradition and partly by arbitrary signs, was handed down from generation to generation, with sufficient discrepancy of details, but with a general conformity of outline to the truth.

The Peruvian quipus were, doubtless, a wretched substitute for that beautiful contrivance, the alphabet, which, employing a few simple characters as the representatives of sounds instead of ideas, is able to convey the most delicate shades of thought that ever passed through the mind of man. The Peruvian invention, indeed, was far below that of the hieroglyphics, even below the rude picture-writing of the Aztecs; for the latter art, however incompetent to convey abstract

[6] Garcilasso, ubi supra.

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ideas, could depict sensible objects with tolerable accuracy. It is an evidence of the total ignorance in which the two nations remained of each other, that the Peruvians should have borrowed nothing of the hieroglyphical system of the Mexicans, and this, notwithstanding that the existence of the maguey-plant, *agave*, in South America might have furnished them with the very material used by the Aztecs for the construction of their maps.[7]

It is impossible to contemplate without interest the struggles made by different nations, as they emerge from barbarism, to supply themselves with some visible symbol of thought,—that mysterious agency by which the mind of the individual may be put in communication with the minds of a whole community. The want of such a symbol is itself the greatest impediment to the progress of civilization. For what is it but to imprison the thought, which has the elements of immortality, within the bosom of its author, or of the small circle who come in contact with him, instead of sending it abroad to give light to thousands and to generations yet unborn! Not only is such a symbol an essential element of civilization, but it may be assumed as the very criterion of civilization; for the intellectual advancement of a people will keep pace pretty nearly with its facilities for intellectual communication.

Yet we must be careful not to underrate the real value of the Peruvian system, nor to suppose that the quipus were as awkward an instrument in the hand of

[7] Garcilasso, ubi supra.—Dec. de la Aud. Real., MS.—Sarmiento, Relacion, MS., cap. 9.—Yet the quipus must be allowed to bear some resemblance to the belts of wampum—made of coloured beads strung together—in familiar use among the North American tribes for commemorating treaties, and for other purposes.

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a practised native as they would be in ours. We know the effect of habit in all mechanical operations, and the Spaniards bear constant testimony to the adroitness and accuracy of the Peruvians in this. Their skill is not more surprising than the facility with which habit enables us to master the contents of a printed page, comprehending thousands of separate characters, by a single glance, as it were, though each character must require a distinct recognition by the eye, and that, too, without breaking the chain of thought in the reader's mind. We must not hold the invention of the quipus too lightly, when we reflect that they supplied the means of calculation demanded for the affairs of a great nation, and that, however insufficient, they afforded no little help to what aspired to the credit of literary composition.

The office of recording the national annals was not wholly confined to the amautas. It was assumed in part by the *haravecs*, or poets, who selected the most brilliant incidents for their songs or ballads, which were chanted at the royal festivals and at the table of the Inca.[8] In this manner a body of traditional minstrelsy grew up, like the British and Spanish ballad poetry, by means of which the name of many a rude chieftain, that might have perished for want of a chronicler, has been borne down the tide of rustic melody to later generations.

Yet history may be thought not to gain much by this

[8] Dec. de la Aud. Real., MS.—Garcilasso, Com. Real., Parte 1, lib. 2, cap. 27.—The word *haravec* signified "inventor" or "finder;" and in his title, as well as in his functions, the minstrel-poet may remind us of the Norman *trouvère*. Garcilasso has translated one of the little lyrical pieces of his countrymen. It is light and lively; but one short specimen affords no basis for general criticism.

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alliance with poetry; for the domain of the poet extends over an ideal realm peopled with the shadowy forms of fancy that bear little resemblance to the rude realities of life. The Peruvian annals may be deemed to show somewhat of the effects of this union, since there is a tinge of the marvellous spread over them down to the very latest period, which, like a mist before the reader's eye, makes it difficult to distinguish between fact and fiction.

The poet found a convenient instrument for his purposes in the beautiful Quichua dialect. We have already seen the extraordinary measures taken by the Incas for propagating their language throughout their empire. Thus naturalized in the remotest provinces, it became enriched by a variety of exotic words and idioms, which, under the influence of the court and of poetic culture, if I may so express myself, was gradually blended, like some finished mosaic made up of coarse and disjointed materials, into one harmonious whole. The Quichua became the most comprehensive and various, as well as the most elegant, of the South American dialects.[9]

[9] Ondegardo, Rel. Prim., MS.—Sarmiento justly laments that his countrymen should have suffered this dialect, which might have proved so serviceable in their intercourse with the motley tribes of the empire, to fall so much out of use as it has done: "Y con tanto digo que fué harto beneficio para los Españoles haver esta lengua, pues podian con ella andar por todas partes en algunas de las quales ya se vá perdiendo." Relacion, MS., cap. 21.—According to Velasco, the Incas, on arriving with their conquering legions at Quito, were astonished to find a dialect of the Quichua spoken there, although it was unknown over much of the intermediate country; a singular fact, if true. (Hist. de Quito, tom. i. p. 185.) The author, a native of that country, had access to some rare sources of information; and his curious volumes show an intimate analogy between the science and social institutions of the people of Quito and Peru. Yet his book betrays an obvious anxiety to set the pretensions of his own country in the most imposing point of view and

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Besides the compositions already noticed, the Peruvians, it is said, showed some talent for theatrical exhibitions; not those barren pantomimes which, addressed simply to the eye, have formed the amusement of more than one rude nation. The Peruvian pieces aspired to the rank of dramatic compositions, sustained by character and dialogue, founded sometimes on themes of tragic interest, and at others on such as, from their light and social character, belong to comedy.[10] Of the execution of these pieces we have now no means of judging.* It was probably rude enough, as befitted an unformed people. But, whatever may have been the execution, the mere conception of such an amusement is a proof of refinement that honourably distinguishes the Peruvian from the other American races, whose pastime was war, or the ferocious sports that reflect the image of it.

The intellectual character of the Peruvians, indeed, seems to have been marked rather by a tendency to refinement than by those hardier qualities which insure success in the severer walks of science. In these they were behind several of the semi-civilized nations of the New World. They had some acquaintance with geography, so far as related to their own empire, which

he frequently hazards assertions with a confidence that is not well calculated to secure that of his readers.

[10] Garcilasso, Com. Real., ubi supra.

*[Dr. Vincente Lopes speaks of two specimens of this dramatic literature, preserved, in an altered form, by Spanish tradition,—the *Apu-Ollantay* and the *Uska-Paukar*. The latter, he says, contains entire rôles which are evidently of Spanish and Catholic origin. To the former he is inclined to ascribe a greater degree of genuineness; though its authenticity has been altogether denied, and its composition ascribed to Dr. Valdes. (Les Races aryennes du Pérou, pp. 325–329.) An English translation of it has been published by Mr. Markham, under the title of Ollanta, an Ancient Ynca Drama (London, 1871).—ED.]

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was indeed extensive; and they constructed maps with lines raised on them to denote the boundaries and localities, on a similar principle with those formerly used by the blind. In astronomy they appear to have made but moderate proficiency. They divided the year into twelve lunar months, each of which, having its own name, was distinguished by its appropriate festival.[11] They had, also, weeks, but of what length, whether of seven, nine, or ten days, is uncertain. As their lunar year would necessarily fall short of the true time, they rectified their calendar by solar observations made by means of a number of cylindrical columns raised on the high lands round Cuzco, which served them for taking azimuths; and by measuring their shadows they ascertained the exact times of the solstices. The period of the equinoxes they determined by the help of a solitary pillar, or gnomon, placed in the centre of a circle, which was described in the area of the great temple, and traversed by a diameter that was drawn from east to west. When the shadows were scarcely visible under the noontide rays of the sun, they said that "the god sat with all his light upon the column."[12] Quito, which lay immediately under the equator, where the vertical rays of the sun threw no shadow at noon, was held in especial veneration as the favoured abode of the great deity. The period of the equinoxes was celebrated by public rejoicings. The pillar was crowned by the golden

[11] Ondegardo, Rel. Prim., MS.—Fernandez, who differs from most authorities in dating the commencement of the year from June, gives the names of the several months, with their appropriate occupations. Hist. del Peru, Parte 2, lib. 3, cap. 10.

[12] Garcilasso, Com. Real., Parte 1, lib. 2, cap. 22–26.—The Spanish conquerors threw down these pillars, as savouring of idolatry in the Indians. Which of the two were best entitled to the name of barbarians?

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chair of the Sun, and both then and at the solstices the columns were hung with garlands, and offerings of flowers and fruits were made, while high festival was kept throughout the empire. By these periods the Peruvians regulated their religious rites and ceremonial and prescribed the nature of their agricultural labours. The year itself took its departure from the date of the winter solstice.[13]

This meagre account embraces nearly all that has come down to us of Peruvian astronomy. It may seem strange that a nation which had proceeded thus far in its observations should have gone no farther, and that, notwithstanding its general advance in civilization, it should in this science have fallen so far short not only of the Mexicans, but of the Muyscas, inhabiting the same elevated regions of the great southern plateau with themselves. These latter regulated their calendar on the same general plan of cycles and periodical series as the Aztecs, approaching yet nearer to the system pursued by the people of Asia.[14]

It might have been expected that the Incas, the

[13] Betanzos, Nar. de los Ingas, MS., cap. 16.—Sarmiento, Relacion, MS., cap. 23.—Acosta, lib. 6, cap. 3.—The most celebrated gnomon in Europe, that raised on the dome of the metropolitan church of Florence, was erected by the famous Toscanelli—for the purpose of determining the solstices, and regulating the festivals of the Church—about the year 1468; perhaps at no very distant date from that of the similar astronomical contrivance of the American Indian. See Tiraboschi, Historia della Letteratura Italiana, tom. vi. lib. 2, cap. 2, sec. 38.

[14] A tolerably meagre account—yet as full, probably, as authorities could warrant—of this interesting people has been given by Piedrahita, Bishop of Panamá, in the first two Books of his Historia general de las Conquistas del nuevo Regno de Granada (Madrid, 1688). —M. de Humboldt was fortunate in obtaining a MS., composed by a Spanish ecclesiastic resident in Santa Fé de Bogotá, in relation to the Muysca calendar, of which the Prussian philosopher has given a large and luminous analysis. Vues des Cordillères, p. 244.

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boasted children of the Sun, would have made a particular study of the phenomena of the heavens and have constructed a calendar on principles as scientific as that of their semi-civilized neighbours. One historian, indeed, assures us that they threw their years into cyles of ten, a hundred, and a thousand years, and that by these cycles they regulated their chronology.[15] But this assertion—not improbable in itself—rests on a writer but little gifted with the spirit of criticism, and is counterbalanced by the silence of every higher and earlier authority, as well as by the absence of any monument, like those found among other American nations, to attest the existence of such a calendar. The inferiority of the Peruvians may be, perhaps, in part explained by the fact of their priesthood being drawn exclusively from the body of the Incas, a privileged order of nobility, who had no need, by the assumption of superior learning, to fence themselves round from the approaches of the vulgar. The little true science possessed by the Aztec priest supplied him with a key to unlock the mysteries of the heavens, and the false system of astrology which he built upon it gave him credit as a being who had something of divinity in his own nature. But the Inca noble was divine by birth. The illusory study of astrology, so captivating to the unenlightened mind, engaged no share of his attention. The only persons in Peru who claimed the power of reading the mysterious future

[15] Montesinos, Mem. antiguas, MS., lib. 2, cap. 7.—"Renovó la computacion de los tiempos, que se iba perdiendo, y se contaron en su Reynado los años por 365 dias y seis horas; á los años añadió decadas de diez años, á cada diez decadas una centuria de 100 años, y á cada diez centurias una capachoata ó Jutiphuacan, que son 1000 años, que quiere decir el grande año del Sol; asi contaban los siglos y los sucesos memorables de sus Reyes." Ibid., loc. cit.

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were the diviners, men who, combining with their pretensions some skill in the healing art, resembled the conjurers found among many of the Indian tribes. But the office was held in little repute, except among the lower classes, and was abandoned to those whose age and infirmity disqualified them for the real business of life.[16]

The Peruvians had knowledge of one or two constellations, and watched the motions of the planet Venus, to which, as we have seen, they dedicated altars. But their ignorance of the first principles of astronomical science is shown by their ideas of eclipses, which they supposed denoted some great derangement of the planet; and when the moon laboured under one of these mysterious infirmities they sounded their instruments, and filled the air with shouts and lamentations, to rouse her from her lethargy. Such puerile conceits as these form a striking contrast with the real knowledge of the Mexicans, as displayed in their hieroglyphical maps, in which the true cause of this phenomenon is plainly depicted.[17]

But, if less successful in exploring the heavens, the Incas must be admitted to have surpassed every other American race in their dominion over the earth. Husbandry was pursued by them on principles that may be truly called scientific. It was the basis of their political institutions. Having no foreign commerce, it was agriculture that furnished them with the means of their internal exchanges, their subsistence, and their reve-

[16] "Ansi mismo les hicieron señalar gente para hechizeros que tambien es entre ellos, oficio publico y conoscido en todos, . . . los diputados para ello no lo tenian por travajo, por que ninguno podia tener semejante oficio como los dichos sino fuesen viejos é viejas, y personas inaviles para travajar, como mancos, cojos ó contrechos, y gente asi á quien faltava las fuerzas para ello." Ondegardo, Rel. Seg., MS.

[17] See Codex Tel.-Remensis, Part 4, Pl. 22, ap. Antiquities of Mexico, vol. i., London, 1829.

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nues. We have seen their remarkable provisions for distributing the land in equal shares among the people, while they required every man, except the privileged orders, to assist in its cultivation. The Inca himself did not disdain to set the example. On one of the great annual festivals he proceeded to the environs of Cuzco, attended by his court, and, in the presence of all the people, turned up the earth with a golden plough,—or an instrument that served as such,—thus consecrating the occupation of the husbandman as one worthy to be followed by the Children of the Sun.[18]

The patronage of the government did not stop with this cheap display of royal condescension, but was shown in the most efficient measures for facilitating the labours of the husbandman. Much of the country along the sea-coast suffered from want of water, as little or no rain fell there, and the few streams, in their short and hurried course from the mountains, exerted only a very limited influence on the wide extent of territory. The soil, it is true, was for the most part sandy and sterile; but many places were capable of being reclaimed, and, indeed, needed only to be properly irrigated to be susceptible of extraordinary production. To these spots water was conveyed by means of canals and subterraneous aqueducts executed on a noble scale. They consisted of large slabs of

[18] Sarmiento, Relacion, MS., cap. 16. — The nobles, also, it seems, at this high festival, imitated the example of their master. "Pasadas todas las fiestas, en la ultima llevavan muchos arados de manos, los quales antiguamente heran de oro; i échos los oficios, tomava el Inga un arado i comenzava con el a romper la tierra, i lo mismo los demas señores, para que de alli adelante en todo su señorio hiciesen lo mismo, i sin que el Inga hiciese esto no avia Indio que osase romper la tierra, ni pensavan que produjese si el Inga no la rompia primero i esto vaste quanto á las fiestas." Conq. i Pob. del Piru, MS.

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freestone nicely fitted together without cement, and discharged a volume of water sufficient, by means of latent ducts or sluices, to moisten the lands in the lower level, through which they passed. Some of these aqueducts were of great length. One that traversed the district of Condesuyu measured between four and five hundred miles. They were brought from some elevated lake or natural reservoir in the heart of the mountains, and were fed at intervals by other basins which lay in their route along the slopes of the sierra. In this descent a passage was sometimes to be opened through rocks,—and this without the aid of iron tools; impracticable mountains were to be turned, rivers and marshes to be crossed; in short, the same obstacles were to be encountered as in the construction of their mighty roads. But the Peruvians seemed to take pleasure in wrestling with the difficulties of nature. Near Caxamarca a tunnel is still visible which they excavated in the mountains to give an outlet to the waters of a lake when these rose to a height in the rainy seasons that threatened the country with inundation.[19]

Most of these beneficent works of the Incas were suffered to go to decay by their Spanish conquerors. In some spots the waters are still left to flow in their silent, subterraneous channels, whose windings and

[19] Sarmiento, Relacion, MS., cap. 21.—Garcilasso, Com. Real., Parte 1, lib. 5, cap. 24.—Stevenson, Narrative of a Twenty Years' Residence in South America (London, 1829), vol. i. p. 412; ii. pp. 173, 174.—"Sacauan acequias en cabos y por partes que es cosa estraña afirmar lo: porque las echauan por lugares altos y baxos: y por laderas de los cabeços y haldas de sierras q̃ estan en los valles: y por ellos mismos atrauiessan muchas: unas por una parte, y otras por otra, que es gran delectaciõ caminar por aquellos valles: porque parece que se anda entre huertas y florestas llenas de frescuras." Cieza de Leon, Cronica, cap. 66.

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whose sources have been alike unexplored. Others, though partially dilapidated, and closed up with rubbish and the rank vegetation of the soil, still betray their course by occasional patches of fertility. Such are the remains in the Valley of Nasca, a fruitful spot that lies between long tracts of desert; where the ancient water-courses of the Incas, measuring four or five feet in depth by three in width, and formed of large blocks of uncemented masonry, are conducted from an unknown distance.

The greatest care was taken that every occupant of the land through which these streams passed should enjoy the benefit of them. The quantity of water allotted to each was prescribed by law; and royal overseers superintended the distribution and saw that it was faithfully applied to the irrigation of the ground.[20]

The Peruvians showed a similar spirit of enterprise in their schemes for introducing cultivation into the mountainous parts of their domain. Many of the hills, though covered with a strong soil, were too precipitous to be tilled. These they cut into terraces, faced with rough stone, diminishing in regular gradation towards the summit; so that, while the lower strip, or *anden*, as it was called by the Spaniards, that belted round the base of the mountain, might comprehend hundreds of acres, the uppermost was only large enough to accommodate a few rows of Indian corn.[21] Some of the eminences presented such a mass

[20] Pedro Pizarro, Descub. y Conq., MS.—Memoirs of Gen. Miller, vol. ii. p. 220.

[21] Miller supposes that it was from these *andenes* that the Spaniards gave the name of Andes to the South American Cordilleras. (Memoirs of Gen. Miller, vol. ii. p. 219.) But the name is older than the Conquest, according to

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of solid rock that after being hewn into terraces they were obliged to be covered deep with earth before they could serve the purpose of the husbandman. With such patient toil did the Peruvians combat the formidable obstacles presented by the face of their country! Without the use of the tools or the machinery familiar to the European, each individual could have done little; but acting in large masses, and under a common direction, they were enabled by indefatigable perseverance to achieve results to have attempted which might have filled even the European with dismay.[22]

In the same spirit of economical husbandry which redeemed the rocky sierra from the curse of sterility, they dug below the arid soil of the valleys and sought for a stratum where some natural moisture might be found. These excavations, called by the Spaniards *hoyas*, or "pits," were made on a great scale, comprehending frequently more than an acre, sunk to the depth of fifteen or twenty feet, and fenced round within by a wall of *adobes*, or bricks baked in the sun. The bottom of the excavation, well prepared by a rich manure of the sardines,—a small fish obtained in vast quantities along the coast,—was planted with some kind of grain or vegetable.[23]

The Peruvian farmers were well acquainted with the

Garcilasso, who traces it to *Anti*, the name of a province that lay east of Cuzco. (Com. Real., Parte 1, lib. 2, cap. 11.) *Anta*, the word for copper, which was found abundant in certain quarters of the country, may have suggested the name of the province, if not immediately that of the mountains.

[22] Memoirs of Gen. Miller, ubi supra.—Garcilasso, Com. Real., Parte 1, lib. 5, cap. 1.

[23] Cieza de Leon, Cronica, cap. 73.—The remains of these ancient excavations still excite the wonder of the modern traveller. See Stevenson, Residence in South America, vol. i. p. 359.—Also McCulloh, Researches, p. 358.

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different kinds of manures, and made large use of them; a circumstance rare in the rich lands of the tropics, and probably not elsewhere practised by the rude tribes of America. They made great use of *guano*, the valuable deposit of sea-fowl, that has attracted so much attention of late from the agriculturists both of Europe and of our own country, and the stimulating and nutritious properties of which the Indians perfectly appreciated. This was found in such immense quantities on many of the little islands along the coast as to have the appearance of lofty hills, which, covered with a white saline incrustation, led the Conquerors to give them the name of the *sierra nevada*, or "snowy mountains."

The Incas took their usual precautions for securing the benefits of this important article to the husbandman. They assigned the small islands on the coast to the use of the respective districts which lay adjacent to them. When the island was large, it was distributed among several districts, and the boundaries for each were clearly defined. All encroachment on the rights of another was severely punished. And they secured the preservation of the fowl by penalties as stern as those by which the Norman tyrants of England protected their own game. No one was allowed to set foot on the island during the season for breeding, under pain of death; and to kill the birds at any time was punished in the like manner.[24]

With this advancement in agricultural science, the Peruvians might be supposed to have had some knowledge of the plough, in such general use among the primitive nations of the Eastern continent. But they

[24] Acosta, lib. 4, cap. 36.—Garcilasso, Com. Real., Parte 1, lib. 6 cap. 3.

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had neither the iron ploughshare of the Old World, nor had they animals for draught, which, indeed, were nowhere found in the New. The instrument which they used was a strong, sharp-pointed stake, traversed by a horizontal piece, ten or twelve inches from the point, on which the ploughman might set his foot and force it into the ground. Six or eight strong men were attached by ropes to the stake, and dragged it forcibly along,—pulling together, and keeping time as they moved by chanting their national songs, in which they were accompanied by the women who followed in their train, to break up the sods with their rakes. The mellow soil offered slight resistance; and the labourer, by long practice, acquired a dexterity which enabled him to turn up the ground to the requisite depth with astonishing facility. This substitute for the plough was but a clumsy contrivance; yet it is curious as the only specimen of the kind among the American aborigines, and was perhaps not much inferior to the wooden instrument introduced in its stead by the European conquerors.[25]

It was frequently the policy of the Incas, after providing a deserted tract with the means for irrigation and thus fitting it for the labours of the husbandman, to transplant there a colony of *mitimaes*, who brought it under cultivation by raising the crops best suited to the soil. While the peculiar character and capacity of the lands were thus consulted, a means of exchange of the different products was afforded to the neighbouring provinces, which, from the formation of the country, varied much more than usual within the same limits. To facilitate these agricultural exchanges, fairs

[25] Garcilasso, Com. Real., Parte 1, lib. 5 cap. 2.

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were instituted, which took place three times a month in some of the most populous places, where, as money was unknown, a rude kind of commerce was kept up by the barter of their respective products. These fairs afforded so many holidays for the relaxation of the industrious labourer.[26]

Such were the expedients adopted by the Incas for the improvement of their territory; and, although imperfect, they must be allowed to show an acquaintance with the principles of agricultural science that gives them some claim to the rank of a civilized people. Under their patient and discriminating culture, every inch of good soil was tasked to its greatest power of production; while the most unpromising spots were compelled to contribute something to the subsistence of the people. Everywhere the land teemed with evidence of agricultural wealth, from the smiling valleys along the coast to the terraced steeps of the sierra, which, rising into pyramids of verdure, glowed with all the splendours of tropical vegetation.

The formation of the country was particularly favourable, as already remarked, to an infinite variety of products, not so much from its extent as from its various elevations, which, more remarkable even than those in Mexico, comprehend every degree of latitude from the equator to the polar regions. Yet, though the temperature changes in this region with the degree of elevation, it remains nearly the same in the same spots throughout the year; and the inhabitant feels none of those grateful vicissitudes of season which belong to the temperate latitudes of the globe. Thus,

[26] Sarmiento, Rel., MS., cap. 19. —Garcilasso, Com. Real., Parte 1, lib. 6, cap. 36; lib. 7, cap. 1.—Herrera, Hist. gen., dec. 5, lib. 4, cap. 3.

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while the summer lies in full power on the burning regions of the palm and the cocoa-tree that fringe the borders of the ocean, the broad surface of the table-land blooms with the freshness of perpetual spring, and the higher summits of the Cordilleras are white with everlasting winter.

The Peruvians turned this fixed variety of climate, if I may so say, to the best account, by cultivating the productions appropriate to each; and they particularly directed their attention to those which afforded the most nutriment to man. Thus, in the lower level were to be found the cassava-tree and the banana, that bountiful plant, which seems to have relieved man from the primeval curse—if it were not rather a blessing—of toiling for his sustenance.[27] As the banana faded from the landscape, a good substitute was found in the maize, the great agricultural staple of both the northern and southern divisions of the American continent, and which, after its exportation to the Old World, spread so rapidly there as to suggest the idea of its being indigenous to it.[28] The Peruvians were well acquainted with the different modes of preparing this useful vegetable, though it seems they did not use it for bread, except at festivals; and they extracted a

[27] The prolific properties of the banana are shown by M. de Humboldt, who states that its productiveness, as compared with that of wheat, is as 133 to 1, and with that of the potato, as 44 to 1.

(Essai politique sur le Royaume de la Nouvelle-Espagne, Paris, 1827, tom. ii. p. 389.) It is a mistake to suppose that this plant was not indigenous to South America. The banana-leaf has been frequently found in ancient Peruvian tombs.

[28] The misnomer of *blé de Turquie* shows the popular error. Yet the rapidity of its diffusion through Europe and Asia after the discovery of America is of itself sufficient to show that it could not have been indigenous to the Old World and have so long remained generally unknown there.

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sort of honey from the stalk, and made an intoxicating liquor from the fermented grain, to which, like the Aztecs, they were immoderately addicted.[29]

The temperate climate of the table-land furnished them with the maguey, *agave Americana*, many of the extraordinary qualities of which they comprehended, though not its most important one of affording a material for paper. Tobacco, too, was among the products of this elevated region. Yet the Peruvians differed from every other Indian nation to whom it was known, by using it only for medicinal purposes in the form of snuff.[30] They may have found a substitute for its narcotic qualities in the coca (*Erythroxylum Peruvianum*), or *cuca*, as called by the natives. This is a shrub which grows to the height of a man. The leaves when gathered are dried in the sun, and, being mixed with a little lime, form a preparation for chewing, much like the betel-leaf of the East.[31] With a small supply of this cuca in his pouch, and a handful of roasted maize, the Peruvian Indian of our time performs his wearisome journeys, day after day, without fatigue, or, at least, without complaint. Even food the most invigorating is less grateful to him than his loved narcotic. Under the Incas, it is said to have

[29] Acosta, lib. 4, cap. 16.—The saccharine matter contained in the maize-stalk is much greater in tropical countries than in more northern latitudes; so that the natives in the former may be seen sometimes sucking it like the sugar-cane. One kind of the fermented liquors, *sora*, made from the corn, was of such strength that the use of it was forbidden by the Incas, at least to the common people. Their injunctions do not seem to have been obeyed so implicitly in this instance as usual.

[30] Garcilasso, Com. Real., Parte 1, lib. 2, cap. 25.

[31] The pungent leaf of the *betel* is in like manner mixed with lime when chewed. (Elphinstone, History of India, London, 1841, vol. i. p. 331.) The similarity of this social indulgence, in the remote East and West, is singular.

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been exclusively reserved for the noble orders. If so, the people gained one luxury by the Conquest; and after that period it was so extensively used by them that this article constituted a most important item of the colonial revenue of Spain.[32] Yet, with the soothing charms of an opiate, this weed so much vaunted by the natives, when used to excess, is said to be attended with all the mischievous effects of habitual intoxication.[33]

Higher up on the slopes of the Cordilleras, beyond the limits of the maize and of the *quinoa*,—a grain bearing some resemblance to rice, and largely cultivated by the Indians,—was to be found the potato, the introduction of which into Europe has made an era in the history of agriculture. Whether indigenous to Peru, or imported from the neighbouring country of Chili, it formed the great staple of the more elevated plains, under the Incas, and its culture was continued to a height in the equatorial regions which reached many thousand feet above the limits of perpetual snow in the temperate latitudes of Europe.[34] Wild

[32] Ondegardo, Rel. Seg., MS.—Acosta, lib. 4, cap. 22.—Stevenson, Residence in South America, vol. ii. p. 63.—Cieza de Leon, Cronica, cap. 96.

[33] A traveller (Poeppig) noticed in the Foreign Quarterly Review (No. 33) expatiates on the malignant effects of the habitual use of the *cuca*, as very similar to those produced on the chewer of opium. Strange that such baneful properties should not be the subject of more frequent comment with other writers! I do not remember to have seen them even adverted to.

[34] Malte-Brun, book 86.—The potato, found by the early discoverers in Chili, Peru, New Granada, and all along the Cordilleras of South America, was unknown in Mexico,—an additional proof of the entire ignorance in which the respective nations of the two continents remained of one another. M. de Humboldt, who has bestowed much attention on the early history of this vegetable, which has exerted so important an influence on European society, supposes that the cultivation of it in Virginia, where it was known to the early planters, must have been originally derived from

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specimens of the vegetable might be seen still higher, springing up spontaneously amidst the stunted shrubs that clothed the lofty sides of the Cordilleras, till these gradually subsided into the mosses and the short yellow grass, *pajonal*, which, like a golden carpet, was unrolled around the base of the mighty cones, that rose far into the regions of eternal silence covered with the snows of centuries.[35]

the Southern Spanish colonies. Essai politique, tom. ii. p. 462.

[35] While Peru, under the Incas, could boast these indigenous products, and many others less familiar to the European, it was unacquainted with several, of great importance, which, since the Conquest, have thriven there as on their natural soil. Such are the olive, the grape, the fig, the apple, the orange, the sugar-cane. None of the cereal grains of the Old World were found there. The first wheat was introduced by a Spanish lady of Truxillo, who took great pains to disseminate it among the colonists, of which the government, to its credit, was not unmindful. Her name was Maria de Escobar. History, which is so much occupied with celebrating the scourges of humanity, should take pleasure in commemorating one of its real benefactors.

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CHAPTER V.

Peruvian Sheep.—Great Hunts.—Manufactures.—Mechanical Skill.—Architecture.—Concluding Reflections.

A NATION which had made such progress in agriculture might be reasonably expected to have made also some proficiency in the mechanical arts,—especially when, as in the case of the Peruvians, their agricultural economy demanded in itself no inconsiderable degree of mechanical skill. Among most nations, progress in manufactures has been found to have an intimate connection with the progress of husbandry. Both arts are directed to the same great object of supplying the necessaries, the comforts, or, in a more refined condition of society, the luxuries of life; and when the one is brought to a perfection that infers a certain advance in civilization, the other must naturally find a corresponding development under the increasing demands and capacities of such a state. The subjects of the Incas, in their patient and tranquil devotion to the more humble occupations of industry which bound them to their native soil, bore greater resemblance to the Oriental nations, as the Hindoos and Chinese, than they bore to the members of the great Anglo-Saxon family, whose hardy temper has driven them to seek their fortunes on the stormy ocean and to open a commerce with the most distant regions of the globe. The Peruvians, though lining a long extent of sea-coast, had no foreign commerce.

They had peculiar advantages for domestic manufac-

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ture in a material incomparably superior to any thing possessed by the other races of the Western continent. They found a good substitute for linen in a fabric which, like the Aztecs, they knew how to weave from the tough thread of the maguey. Cotton grew luxuriantly on the low, sultry level of the coast and furnished them with a clothing suitable to the milder latitudes of the country. But from the llama and the kindred species of Peruvian sheep they obtained a fleece adapted to the colder climate of the table-land, "more estimable," to quote the language of a well-informed writer, "than the down of the Canadian beaver, the fleece of the *brebis des Calmoucks*, or of the Syrian goat."[1]

Of the four varieties of the Peruvian sheep, the llama, the one most familiarly known, is the least valuable on account of its wool. It is chiefly employed as a beast of burden, for which, although it is somewhat larger than any of the other varieties, its diminutive size and strength would seem to disqualify it. It carries a load of little more than a hundred pounds, and cannot travel above three or four leagues in a day. But all this is compensated by the little care and cost required for its management and its maintenance. It picks up an easy subsistence from the moss and stunted herbage that grow scantily along the withered sides and the steeps of the Cordilleras. The structure of its stomach, like that of the camel, is such as to enable it to dispense with any supply of water for weeks, nay, months together. Its spongy hoof, armed with a claw

[1] Walton, Historical and Descriptive Account of the Peruvian Sheep (London, 1811), p. 115. This writer's comparison is directed to the wool of the vicuña, the most esteemed of the genus for its fleece.

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or pointed talon to enable it to take secure hold on the ice, never requires to be shod; and the load laid upon its back rests securely in its bed of wool, without the aid of girth or saddle. The llamas move in troops of five hundred or even a thousand, and thus, though each individual carries but little, the aggregate is considerable. The whole caravan travels on at its regular pace, passing the night in the open air without suffering from the coldest temperature, and marching in perfect order and in obedience to the voice of the driver. It is only when overloaded that the spirited little animal refuses to stir, and neither blows nor caresses can induce him to rise from the ground. He is as sturdy in asserting his rights on this occasion as he is usually docile and unresisting.[2]

The employment of domestic animals distinguished the Peruvians from the other races of the New World. This economy of human labour by the substitution of the brute is an important element of civilization, inferior only to what is gained by the substitution of machinery for both. Yet the ancient Peruvians seem to have made much less account of it than their Spanish conquerors, and to have valued the llama, in common with the other animals of that genus, chiefly for its fleece. Immense herds of these "large cattle," as they were called, and of the "smaller cattle,"[3] or *alpacas*, were held by the government, as already noticed, and placed under the direction of shepherds,

[2] Walton, Hist. and Descrip. Account of the Peruvian Sheep, p. 23, et seq.—Garcilasso, Com. Real., Parte 1, lib. 8, cap. 16.—Acosta, lib. 4, cap. 41.—*Llama*, according to Garcilasso de la Vega, is a Peruvian word signifying "flock." (Ibid., ubi supra.) The natives got no milk from their domesticated animals; nor was milk used, I believe, by any tribe on the American continent.

[3] *Ganado mayor, ganado menor.*

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who conducted them from one quarter of the country to another, according to the changes of the season. These migrations were regulated with all the precision with which the code of the *mesta* determined the migrations of the vast merino flocks in Spain; and the Conquerors, when they landed in Peru, were amazed at finding a race of animals so similar to their own in properties and habits, and under the control of a system of legislation which might seem to have been imported from their native land.[4]

But the richest store of wool was obtained, not from these domesticated animals, but from the two other species, the *huanacos* and the *vicuñas*, which roamed in native freedom over the frozen ranges of the Cordilleras; where not unfrequently they might be seen scaling the snow-covered peaks which no living thing inhabits save the condor, the huge bird of the Andes, whose broad pinions bear him up in the atmosphere to the height of more than twenty thousand feet above the level of the sea.[5] In these rugged pastures, "the flock without a fold" finds sufficient sustenance in the *ychu*, a species of grass which is found scattered all along the great ridge of the Cordilleras, from the equator to the southern limits of Patagonia. And as these limits define the territory traversed by the Peruvian sheep, which rarely, if ever, venture north of the line, it seems not improbable that this mysterious little plant is so important to their existence that the absence of

[4] The judicious Ondegardo emphatically recommends the adoption of many of these regulations by the Spanish government, as peculiarly suited to the exigencies of the natives: "En esto de los ganados paresció haber hecho muchas constituciones en diferentes tiempos é algunas tan utiles é provechosas para su conservacion que convendria que tambien guardasen agora." Rel. Seg., MS.

[5] Malte-Brun, book 86.

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it is the principal reason why they have not penetrated to the northern latitudes of Quito and New Granada.[6]

But, although thus roaming without a master over the boundless wastes of the Cordilleras, the Peruvian peasant was never allowed to hunt these wild animals, which were protected by laws as severe as were the sleek herds that grazed on the more cultivated slopes of the plateau. The wild game of the forest and the mountain was as much the property of the government as if it had been enclosed within a park or penned within a fold.[7] It was only on stated occasions, at the great hunts which took place once a year, under the personal superintendence of the Inca or his principal officers, that the game was allowed to be taken. These hunts were not repeated in the same quarter of the country oftener than once in four years, that time might be allowed for the waste occasioned by them to be replenished. At the appointed time, all those living in the district and its neighbourhood, to the number, it might be, of fifty or sixty thousand men,[8] were distributed round, so as to form a cordon of immense extent, that should embrace the whole country which was to be hunted over. The men were armed with long poles and spears, with which they beat up game of every description lurking in the woods, the valleys, and the mountains, killing the beasts of prey without mercy, and driving the others, consisting chiefly of the deer of the country, and the huanacos and vicuñas, towards the centre of the wide-extended circle; until,

[6] *Ychu*, called in the Flora Peruana *Jarava*; Class, Monandria Digynia. See Walton, p. 17.

[7] Ondegardo, Rel. Prim., MS.

[8] Sometimes even a hundred thousand mustered, when the Inca hunted in person, if we may credit Sarmiento: "De donde haviendose ya juntado cinquenta ó sesenta mil Personas ó cien mil si mandado les era." Relacion, MS., cap. 13.

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as this gradually contracted, the timid inhabitants of the forests were concentrated on some spacious plain, where the eye of the hunter might range freely over his victims, who found no place for shelter or escape.

The male deer and some of the coarser kind of the Peruvian sheep were slaughtered; their skins were reserved for the various useful manufactures to which they are ordinarily applied, and their flesh, cut into thin slices, was distributed among the people, who converted it into *charqui*, the dried meat of the country, which constituted then the sole, as it has since the principal, animal food of the lower classes of Peru.[9]

But nearly the whole of the sheep, amounting usually to thirty or forty thousand, or even a larger number, after being carefully sheared, were suffered to escape and regain their solitary haunts among the mountains. The wool thus collected was deposited in the royal magazines, whence, in due time, it was dealt out to the people. The coarser quality was worked up into garments for their own use, and the finer for the Inca; for none but an Inca noble could wear the fine fabric of the vicuña.[10]

The Peruvians showed great skill in the manufacture of different articles for the royal household from this delicate material, which, under the name of *vigonia* wool, is now familiar to the looms of Europe. It was wrought into shawls, robes, and other articles of dress for the monarch, and into carpets, coverlets, and hangings for the imperial palaces and the temples. The

[9] Ibid., ubi supra.—*Charqui*; hence, probably, says McCulloh, the term "jerked," applied to the dried beef of South America. Researches, p. 377.

[10] Sarmiento, Relacion, MS., loc. cit.—Cieza de Leon, Cronica, cap. 81.—Garcilasso, Com. Real., Parte 1, lib. 6, cap. 6.

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cloth was finished on both sides alike;[11] the delicacy of the texture was such as to give it the lustre of silk; and the brilliancy of the dyes excited the admiration and the envy of the European artisan.[12] The Peruvians produced also an article of great strength and durability by mixing the hair of animals with wool; and they were expert in the beautiful feather-work, which they held of less account than the Mexicans, from the superior quality of the materials for other fabrics which they had at their command.[13]

The natives showed a skill in other mechanical arts similar to that displayed by their manufactures of cloth. Every man in Peru was expected to be acquainted with the various handicrafts essential to domestic comfort. No long apprenticeship was required for this, where the wants were so few as among the simple peasantry of the Incas. But, if this were all, it would imply but a very moderate advancement in the arts. There were certain individuals, however, carefully trained to those occupations which minister to the demands of the more opulent classes of society. These occupations, like every other calling and office in Peru, always descended from father to son.[14] The division

[11] Acosta, lib. 4, cap. 41.

[12] "Ropas finisimas para los Reyes, que lo eran tanto que parecian de sarga de seda y con colores tan perfectos quanto se puede afirmar." Sarmiento, Relacion, MS., cap. 13.

[13] Pedro Pizarro, Descub. y Conq., MS.—"Ropa finissima para los señores Ingas de lana de las Vicunias. Y cierto fue tan prima esta ropa, como auran visto en España: por alguna que alla fue luego que se gano este rayno. Los vestidos destos Ingas eran camisetas desta ropa: vnas pobladas de argenteria de oro, otras de esmeraldas y piedras preciosas: y algunas de plumas de aues: otras de solamente la manta. Para hazer estas ropas, tuuierō y tienen tan perfetas colores de carmesi, azul, amarillo, negro, y de otras suertes, que verdaderamente tienen ventaja á las de España." Cieza de Leon, Cronica, cap. 114.

[14] Ondegardo, Rel. Prim. et Seg., MSS.—Garcilasso, Com. Real. Parte 1, lib. 5, cap. 7, 9, 13.

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of castes, in this particular, was as precise as that which existed in Egypt or Hindostan. If this arrangement be unfavourable to originality, or to the development of the peculiar talent of the individual, it at least conduces to an easy and finished execution, by familiarising the artist with the practice of his art from childhood.[15]

The royal magazines and the *huacas* or tombs of the Incas have been found to contain many specimens of curious and elaborate workmanship. Among these are vases of gold and silver, bracelets, collars, and other ornaments for the person; utensils of every description, some of fine clay, and many more of copper; mirrors of a hard, polished stone, or burnished silver, with a great variety of other articles made frequently on a whimsical pattern, evincing quite as much ingenuity as taste or inventive talent.[16] The character of the Peruvian mind led to imitation, in fact, rather than invention, to delicacy and minuteness of finish, rather than to boldness or beauty of design.

That they should have accomplished these difficult works with such tools as they possessed is truly wonderful. It was comparatively easy to cast and even to sculpture metallic substances, both of which they did with consummate skill. But that they should have

[15] At least, such was the opinion of the Egyptians, who referred to this arrangement of castes as the source of their own peculiar dexterity in the arts. See Diodorus Sic., lib. 1, sec. 74.

[16] Ulloa, Not. Amer., ent. 21.—Pedro Pizarro, Descub. y Conq., MS.—Cieza de Leon, Cronica, cap. 114.—Condamine, Mém. ap. Hist. de l'Acad. Royale de Berlin, tom. ii. pp. 454-456.—The last writer says that a large collection of massive gold ornaments of very rich workmanship was long preserved in the royal treasury of Quito. But on his going there to examine them he learned that they had just been melted down into ingots to send to Carthagena, then beaieged by the English! The art of war can flourish only at the expense of all the other arts.

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shown the like facility in cutting the hardest substances, as emeralds and other precious stones, is not so easy to explain. Emeralds they obtained in considerable quantity from the barren district of Atacames, and this inflexible material seems to have been almost as ductile in the hands of the Peruvian artist as if it had been made of clay.[17] Yet the natives were unacquainted with the use of iron, though the soil was largely impregnated with it.[18] The tools used were of stone, or more frequently of copper. But the material on which they relied for the execution of their most difficult tasks was formed by combining a very small portion of tin with copper.[19] This composition gave a hardness to the metal which seems to have been little inferior to that of steel. With the aid of it, not only did the Peruvian artisan hew into shape porphyry and granite, but by his patient industry accomplished works which the European would not have ventured to undertake. Among the remains of the monuments of Cannar may be seen movable rings in the muzzles of animals, all nicely sculptured of one entire block of granite.[20] It is worthy of remark that the Egyptians,

[17] They had turquoises, also, and might have had pearls, but for the tenderness of the Incas, who were unwilling to risk the lives of their people in this perilous fishery! At least, so we are assured by Garcilasso, Com. Real., Parte 1, lib. 8, cap. 23.

[18] "No tenian herramientas de hierro ni azero." Ondegardo, Rel. Seg., MS.—Herrera, Hist. general, dec. 5, lib. 4, cap. 4.

[19] M. de Humboldt brought with him back to Europe one of these metallic tools, a chisel, found in a silver mine opened by the Incas not far from Cuzco. On an analysis it was found to contain 0·94 of copper and 0·06 of tin. See Vues des Cordillères, p. 117.

[20] "Quoiqu'il en soit," says M. de la Condamine, "nous avons vu en quelques autres ruines des ornemens du même granit, qui représentoient des mufles d'animaux, dont les narines percées portoient des anneaux mobiles de la même pierre." Mém. ap. Hist. de l'Acad. Royale de Berlin, tom. ii. p. 452.

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the Mexicans, and the Peruvians, in their progress towards civilization, should never have detected the use of iron, which lay around them in abundance, and that they should each, without any knowledge of the other, have found a substitute for it in such a curious composition of metals as gave to their tools almost the temper of steel;[21] a secret that has been lost—or, to speak more correctly, has never been discovered—by the civilized European.

I have already spoken of the large quantity of gold and silver wrought into various articles of elegance and utility for the Incas; though the amount was inconsiderable, in comparison with what could have been afforded by the mineral riches of the land, and with what has since been obtained by the more sagacious and unscrupulous cupidity of the white man. Gold was gathered by the Incas from the deposits of the streams. They extracted the ore also in considerable quantities from the valley of Curimayo, north-east of Caxamarca, as well as from other places; and the silver-mines of Porco, in particular, yielded them considerable returns. Yet they did not attempt to penetrate into the bowels of the earth by sinking a shaft, but simply excavated a cavern in the steep sides of the mountain, or, at most, opened a horizontal vein of moderate depth. They were equally deficient in the knowledge of the best means of detaching the precious metal from the dross with which it was united, and had no idea of the virtues of quicksilver—a mineral not rare in Peru—as an amalgam to effect this decomposition.[22] Their method of smelting the ore was by means of furnaces built in elevated and exposed situa-

[21] See the History of the Conquest of Mexico, Book 1, chap. 5.

[22] Garcilasso, Com. Real., Parte 1, lib. 8, cap. 25.

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tions, where they might be fanned by the strong breezes of the mountains. The subjects of the Incas, in short, with all their patient perseverance, did little more than penetrate below the crust, the outer rind, as it were, formed over those golden caverns which lie hidden in the dark depths of the Andes. Yet what they gleaned from the surface was more than adequate for all their demands. For they were not a commercial people, and had no knowledge of money.[23] In this they differed from the ancient Mexicans, who had an established currency of a determinate value. In one respect, however, they were superior to their American rivals, since they made use of weights to determine the quantity of their commodities, a thing wholly unknown to the Aztecs. This fact is ascertained by the discovery of silver balances, adjusted with perfect accuracy, in some of the tombs of the Incas.[24]

But the surest test of the civilization of a people—at least, as sure as any—afforded by mechanical art is to be found in their architecture, which presents so noble a field for the display of the grand and the beautiful, and which at the same time is so intimately connected with the essential comforts of life. There is no object on which the resources of the wealthy are more freely lavished, or which calls out more effectually the inventive talent of the artist. The painter and the sculptor may display their individual genius in creations of surpassing excellence, but it is the great monu-

[23] Garcilasso, Com. Real., Parte 1, lib. 5, cap. 7; lib. 6, cap. 8.—Ondegardo, Rel. Seg. MS.—This, which Bonaparte thought so incredible of the little island of Loo Choo, was still more extraordinary in a great and flourishing empire like Peru—the country, too, which contained within its bowels the treasures that were one day to furnish Europe with the basis of its vast metallic currency.

[24] Ulloa, Not. Amer., ent. 21.

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ments of architectural taste and magnificence that are stamped in a peculiar manner by the genius of the nation. The Greek, the Egyptian, the Saracen, the Gothic,—what a key do their respective styles afford to the character and condition of the people! The monuments of China, of Hindostan, and of Central America are all indicative of an immature period, in which the imagination has not been disciplined by study, and which, therefore, in its best results, betrays only the ill-regulated aspirations after the beautiful that belong to a semi-civilised people.

The Peruvian architecture, bearing also the general characteristics of an imperfect state of refinement, had still its peculiar character; and so uniform was that character that the edifices throughout the country seem to have been all cast in the same mould.[25] They were usually built of porphyry or granite; not unfrequently of brick. This, which was formed into blocks or squares of much larger dimensions than our brick, was made of a tenacious earth mixed up with reeds or tough grass, and acquired a degree of hardness with age that made it insensible alike to the storms and the more trying sun of the tropics.[26] The walls were of great thickness, but low, seldom reaching to more than twelve or fourteen feet in height. It is rare to

[25] It is the observation of Humboldt, "Il est impossible d'examiner attentivement un seul édifice du temps des Incas, sans reconnoître le même type dans tous les autres qui couvrent le dos des Andes, sur une longueur de plus de quatre cent cinquante lieues, depuis mille jusqu'à quatre mille mètres d'élévation au-dessus du niveau de l'Océan. On dirait qu'un seul architecte a construit ce grand nombre de monumens." Vues des Cordillères, p, 197.

[26] Ulloa, who carefully examined these bricks, suggests that there must have been some secret in their composition,—so superior in many respects to our own manufacture—now lost. Not. Amer. ent. 20.

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meet with accounts of a building that rose to a second story.[27]

The apartments had no communication with one another, but usually opened into a court; and, as they were unprovided with windows, or apertures that served for them,* the only light from without must have been admitted by the doorways. These were made with the sides approaching each other towards the top, so that the lintel was considerably narrower than the threshold, a peculiarity, also, in Egyptian architecture. The roofs have, for the most part, disappeared with time. Some few survive in the less ambitious edifices, of a singular bell-shape, and made of a composition of earth and pebbles. They are supposed, however, to have been generally formed of more perishable materials, of wood or straw. It is certain that some of the most considerable stone buildings were thatched with straw. Many seem to have been constructed without the aid of cement; and writers have contended that the Peruvians were unacquainted with the use of mortar, or cement of any kind.[28] But a close, tenacious mould, mixed with lime, may be discovered filling up the interstices of the granite in some buildings; and in others, where the well-fitted blocks

[27] Ibid., ubi supra.

[28] Among others, see Acosta, lib. 6, cap. 15.—Robertson, History of America (London, 1796), vol. iii. p. 213.

* [According to Mr. Markham, the palaces of the Incas "had small square windows, and deep recesses of the same size at intervals;" and he adds, "It has been stated that the ancient Peruvian buildings had no windows. This is a mistake. Amongst other instances, I may mention the occurrence of one in the palace of the Colcampata, at Cuzco." Cieza de Leon, Eng. trans., Introduction, p. xxix. See also Rivero, Antiquities of Peru, p. 233.—Ed.

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leave no room for this coarser material, the eye of the antiquary has detected a fine bituminous glue, as hard as the rock itself.[29]

The greatest simplicity is observed in the construction of the buildings, which are usually free from outward ornament; though in some the huge stones are shaped into a convex form with great regularity, and adjusted with such nice precision to one another that it would be impossible, but for the flutings, to determine the line of junction. In others the stone is rough, as it was taken from the quarry, in the most irregular forms, with the edges nicely wrought and fitted to each other. There is no appearance of columns or of arches; though there is some contradiction as to the latter point. But it is not to be doubted that, although they may have made some approach to this mode of construction by the greater or less inclination of the walls, the Peruvian architects were wholly unacquainted with the true principle of the circular arch reposing on its key-stone.[30]

The architecture of the Incas is characterized, says an eminent traveller, "by simplicity, symmetry, and

[29] Ondegardo, Rel. Seg., MS.—Ulloa, Not. Amer., ent. 21.—Humboldt, who analyzed the cement of the ancient structures at Cannar, says that it is a true mortar, formed of a mixture of pebbles and a clayey marl. (Vues des Cordillères, p. 116.) Father Velasco is in raptures with an "almost imperceptible kind of cement" made of lime and a bituminous substance resembling glue, which incorporated with the stones so as to hold them firmly together like one solid mass, yet left nothing visible to the eye of the common observer. This glutinous composition, mixed with pebbles, made a sort of *macadamized* road much used by the Incas, as hard and almost as smooth as marble. Hist. de Quito, tom. i. pp. 126-128.

[30] Condamine, Mém. ap. Hist. de l'Acad. Royale de Berlin, tom. ii. p. 448.—Antig. y Monumentos del Peru, MS.—Herrera, Hist. general, dec. 5, lib. 4, cap. 4.—Acosta, lib. 6, cap. 14.—Ulloa, Voyage to South America, vol. i. p. 469.—Ondegardo, Rel. Seg., MS.

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solidity."[31] It may seem unphilosophical to condemn the peculiar fashion of a nation as indicating want of taste, because its standard of taste differs from our own. Yet there is an incongruity in the composition of the Peruvian buildings which argues a very imperfect acquaintance with the first principles of architecture. While they put together their bulky masses of porphyry and granite with the nicest art, they were incapable of mortising their timbers, and, in their ignorance of iron, knew no better way of holding the beams together than tying them with thongs of maguey. In the same incongruous spirit, the building that was thatched with straw and unilluminated by a window was glowing with tapestries of gold and silver! These are the inconsistencies of a rude people, among whom the arts are but partially developed. It might not be difficult to find examples of like inconsistency in the architecture and domestic arrangements of our Anglo-Saxon and, at a still later period, of our Norman ancestors.

Yet the buildings of the Incas were accommodated to the character of the climate, and were well fitted to resist those terrible convulsions which belong to the land of volcanoes. The wisdom of their plan is attested by the number which still survive, while the more modern constructions of the Conquerors have been buried in ruins. The hand of the Conquerors, indeed, has fallen heavily on these venerable monuments, and, in their blind and superstitious search for hidden treasure, has caused infinitely more ruin than time or the earthquake.[32] Yet enough of these monuments

[31] "Simplicité, symétrie, et solidité, voilà les trois caractères par lesquels se distinguent avantageusement tous les édifices péruviens." Humboldt, Vues des Cordillères, p. 115.

[32] The anonymous author of the Antig. y Monumentos del Peru,

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still remain to invite the researches of the antiquary. Those only in the most conspicuous situations have been hitherto examined. But, by the testimony of travellers, many more are to be found in the less frequented parts of the country; and we may hope they will one day call forth a kindred spirit of enterprise to that which has so successfully explored the mysterious recesses of Central America and Yucatan.*

MS., gives us, at second hand, one of those golden traditions which, in early times, fostered the spirit of adventure. The tradition, in this instance, he thinks well entitled to credit. The reader will judge for himself.

"It is a well-authenticated report, and generally received, that there is a secret hall in the fortress of Cuzco, where an immense treasure is concealed, consisting of the statues of all the Incas, wrought in gold. A lady is still living, Doña Maria de Esquivel, the wife of the last Inca, who has visited this hall, and I have heard her relate the way in which she was carried to see it.

"Don Carlos, the lady's husband, did not maintain a style of living becoming his high rank. Doña Maria sometimes reproached him, declaring that she had been deceived into marrying a poor Indian under the lofty title of Lord or Inca. She said this so frequently that Don Carlos one night exclaimed, 'Lady! do you wish to know whether I am rich or poor? You shall see that no lord nor king in the world has a larger treasure than I have.' Then, covering her eyes with a handkerchief, he made her turn round two or three times, and, taking her by the hand, led her a short distance before he removed the bandage. On opening her eyes, what was her amazement! She had gone not more than two hundred paces, and descended a short flight of steps, and she now found herself in a large quadrangular hall, where, ranged on benches round the walls, she beheld the statues of the Incas, each of the size of a boy twelve years old, all of massive gold! She saw also many vessels of gold and silver. 'In fact,' she said, 'it was one of the most magnificent treasures in the whole world!'"

* [In the foregoing remarks the author has scarcely done justice to the artistic character of the Peruvian architecture, its great superiority to the Mexican, and the resemblances which it offers, in style and development, to the early stages of Greek and Egyptian art. The subject has been fully, and of course very ably, treated by Mr. Fergusson, in his Handbook of Architecture. The Peruvian pottery, which Prescott has passed over with a mere incidental mention, might also have claimed

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I cannot close this analysis of the Peruvian institutions without a few reflections on their general character and tendency, which, if they involve some repetition of previous remarks, may, I trust, be excused, from my desire to leave a correct and consistent impression on the reader. In this survey we cannot but be struck with the total dissimilarity between these institutions and those of the Aztecs,—the other great nation who led in the march of civilization on this Western continent, and whose empire in the northern portion of it was as conspicuous as that of the Incas in the south. Both nations came on the plateau and commenced their career of conquest at dates, it may be, not far removed from each other.[33] And it is worthy of notice that, in America, the elevated region along the crests of the great mountain-ranges should have been the chosen seat of civilization in both hemispheres.

Very different was the policy pursued by the two races in their military career. The Aztecs, animated by the most ferocious spirit, carried on a war of extermination, signalizing their triumphs by the sacrifice of hecatombs of captives; while the Incas, although they pursued the game of conquest with equal pertinacity, preferred a milder policy, substituting negotiation and intrigue for violence, and dealt with their antagonists so that their future resources should not be crippled, and that they should come as friends, not as foes, into the bosom of the empire.

Their policy towards the conquered forms a contrast

[33] *Ante*, chap. 1.

particular notice. Its characteristics are now more familiar, from numerous specimens in public and private collections. For a description of these interesting relics, and a comparison with other remains of ancient ceramic art, see Wilson, Prehistoric Man, chap. 17.—ED.]

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no less striking to that pursued by the Aztecs. The Mexican vassals were ground by excessive imposts and military conscriptions. No regard was had to their welfare, and the only limit to oppression was the power of endurance. They were overawed by fortresses and armed garrisons, and were made to feel every hour that they were not part and parcel of the nation, but held only in subjugation as a conquered people. The Incas, on the other hand, admitted their new subjects at once to all the rights enjoyed by the rest of the community; and, though they made them conform to the established laws and usages of the empire, they watched over their personal security and comfort with a sort of parental solicitude. The motley population, thus bound together by common interest, was animated by a common feeling of loyalty, which gave greater strength and stability to the empire as it became more and more widely extended; while the various tribes who successively came under the Mexican sceptre, being held together only by the pressure of external force, were ready to fall asunder the moment that that force was withdrawn. The policy of the two nations displayed the principle of fear as contrasted with the principle of love.

The characteristic features of their religious systems had as little resemblance to each other. The whole Aztec pantheon partook more or less of the sanguinary spirit of the terrible war-god, who presided over it, and their frivolous ceremonial almost always terminated with human sacrifice and cannibal orgies. But the rites of the Peruvians were of a more innocent cast, as they tended to a more spiritual worship. For the worship of the Creator is most nearly approached by that of the heavenly bodies, which, as they revolve in

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their bright orbits, seem to be the most glorious symbols of his beneficence and power.

In the minuter mechanical arts, both showed considerable skill; but in the construction of important public works, of roads, aqueducts, canals, and in agriculture in all its details, the Peruvians were much superior. Strange that they should have fallen so far below their rivals in their efforts after a higher intellectual culture, in astronomical science more especially, and in the art of communicating thought by visible symbols. When we consider the greater refinement of the Incas, their inferiority to the Aztecs in these particulars can be explained only by the fact that the latter in all probability were indebted for their science to the race who preceded them in the land,—that shadowy race whose origin and whose end are alike veiled from the eye of the inquirer, but who possibly may have sought a refuge from their ferocious invaders in those regions of Central America, the architectural remains of which now supply us with the most pleasing monuments of Indian civilization. It is with this more polished race, to whom the Peruvians seem to have borne some resemblance in their mental and moral organization, that they should be compared. Had the empire of the Incas been permitted to extend itself with the rapid strides with which it was advancing at the period of the Spanish conquest, the two races might have come into conflict, or perhaps into alliance, with one another.

The Mexicans and Peruvians, so different in the character of their peculiar civilization, were, it seems probable, ignorant of each other's existence; and it may appear singular that, during the simultaneous continuance of their empires, some of the seeds of

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science and of art which pass so imperceptibly from one people to another should not have found their way across the interval which separated the two nations. They furnish an interesting example of the opposite directions which the human mind may take in its struggle to emerge from darkness into the light of civilization.*

* [Professor Daniel Wilson, commenting on this passage, remarks that "whilst there seems little room for doubt that those two nations were ignorant of each other at the period of the discovery of America, there are many indications in some of their arts of an earlier intercourse between the northern and southern continent." (Prehistoric Man, 2nd edition, p. 285.) This supposition is connected with a theory put forward by the learned writer in regard to the aboriginal population of America. Rejecting the common opinion of its ethnical unity, he considers the indications as pointing to two, or possibly three, great divisions of race, with as many distinct lines of immigration. He conceives "the earliest current of population" from "a supposed Asiatic cradle land" "to have spread through the islands of the Pacific and to have reached the South American continent long before an excess of Asiatic population had diffused itself into its own inhospitable northern steppes. By an Atlantic Ocean migration, another wave of population occupied the Canaries, Madeira, and the Azores, and so passed to the Antilles, Central America, and probably by the Cape Verdes, or, guided by the more southern equatorial current, to Brazil. Latest of all, Behring Straits and the North Pacific Islands may have become the highway for a northern migration by which certain striking diversities of nations of the northern continent, including the conquerors of the Mexican plateau, are most easily accounted for." (Ibid., p. 604.) "The north and south tropics were the centres of two distinct and seemingly independent manifestations of native development," but with "clear indications of an overlapping of two or more distinct migratory trails leading from opposite points." (Ibid., p. 602.) It is to be remarked that the novelty of this theory consists, not in any new suggestion to account for the original settlement of America, but in the adoption and symmetrical blending of various conjectures, and the application of them to explain the differences of physical characteristics, customs, development, etc., between the savage and civilized or semi-civilized nations scattered over the continent. The evidence offered in its support does not admit of being summarized here. Elaborate as it is, it will scarcely be considered sufficient to establish the certainty of the general conclusions deduced by the author. On the other hand, his arguments in disproof of a supposed craniological uniformity of type among the American aborigines appear to be irresistible, and to justify the state-

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A closer resemblance—as I have more than once taken occasion to notice—may be found between the Peruvian institutions and some of the despotic governments of Eastern Asia; those governments where despotism appears in its more mitigated form, and the whole people, under the patriarchal sway of the sovereign, seem to be gathered together like the members of one vast family. Such were the Chinese, for example, whom the Peruvians resembled in their implicit obedience to authority, their mild yet somewhat stubborn temper, their solicitude for forms, their reverence for ancient usage, their skill in the minuter manufactures, their imitative rather than inventive cast of mind, and their invincible patience, which serves instead of a more adventurous spirit for the execution of difficult undertakings.[34]

A still closer analogy may be found with the natives of Hindostan in their division into castes, their worship of the heavenly bodies and the elements of nature, and their acquaintance with the scientific principles of husbandry. To the ancient Egyptians, also, they bore considerable resemblance in the same particulars, as well as in those ideas of a future existence which led them to attach so much importance to the permanent preservation of the body.

But we shall look in vain in the history of the East

[34] Count Carli has amused himself with tracing out the different points of resemblance between the Chinese and the Peruvians. The Emperor of China was styled the son of Heaven or of the Sun. He also held a plough once a year in presence of his people, to show his respect for agriculture. And the solstices and equinoxes were noted, to determine the periods of their religious festivals. The coincidences are curious. Lettres Américaines, tom. ii. pp. 7, 8.

ment that "the form of the human skull is just as little constant among different tribes or races of the New World as of the Old." (Ibid., p. 483.)—ED.]

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for a parallel to the absolute control exercised by the Incas over their subjects. In the East, this was founded on physical power,—on the external resources of the government. The authority of the Inca might be compared with that of the Pope in the day of his might, when Christendom trembled at the thunders of the Vatican, and the successor of St. Peter set his foot on the necks of princes. But the authority of the Pope was founded on opinion. His temporal power was nothing. The empire of the Incas rested on both. It was a theocracy more potent in its operation than that of the Jews; for, though the sanction of the law might be as great among the latter, the law was expounded by a human lawgiver, the servant and representative of Divinity. But the Inca was both the law-giver and the law. He was not merely the representative of Divinity, or, like the Pope, its vicegerent, but he was Divinity itself. The violation of his ordinance was sacrilege. Never was there a scheme of government enforced by such terrible sanctions, or which bore so oppressively on the subjects of it. For it reached not only to the visible acts, but to the private conduct, the words, the very thoughts, of its vassals.

It added not a little to the efficacy of the government that below the sovereign there was an order of hereditary nobles of the same divine original with himself, who, placed far below himself, were still immeasurably above the rest of the community, not merely by descent, but, as it would seem, by their intellectual nature. These were the exclusive depositaries of power, and, as their long hereditary training made them familiar with their vocation and secured them implicit deference from the multitude, they became the prompt and well-practised agents for carry-

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ing out the executive measures of the administration. All that occurred throughout the wide extent of his empire—such was the perfect system of communication—passed in review, as it were, before the eyes of the monarch, and a thousand hands, armed with irresistible authority, stood ready in every quarter to do his bidding. Was it not, as we have said, the most oppressive, though the mildest, of despotisms?

It was the mildest, from the very circumstance that the transcendent rank of the sovereign, and the humble, nay, superstitious, devotion to his will, made it superfluous to assert this will by acts of violence or rigour. The great mass of the people may have appeared to his eyes as but little removed above the condition of the brute, formed to minister to his pleasures. But from their very helplessness he regarded them with feelings of commiseration, like those which a kind master might feel for the poor animals committed to his charge, or—to do justice to the beneficent character attributed to many of the Incas—that a parent might feel for his young and impotent offspring. The laws were carefully directed to their preservation, and personal comfort. The people were not allowed to be employed on works pernicious to their health, nor to pine—a sad contrast to their subsequent destiny—under the imposition of tasks too heavy for their powers. They were never made the victims of public or private extortion; and a benevolent forecast watched carefully over their necessities, and provided for their relief in seasons of infirmity and for their sustenance in health. The government of the Incas, however arbitrary in form, was in its spirit truly patriarchal.

Yet in this there was nothing cheering to the dignity of human nature. What the people had was conceded

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as a boon, not as a right. When a nation was brought under the sceptre of the Incas, it resigned every personal right, even the rights dearest to humanity. Under this extraordinary polity, a people advanced in many of the social refinements, well skilled in manufactures and agriculture, were unacquainted, as we have seen, with money. They had nothing that deserved to be called property. They could follow no craft, could engage in no labour, no amusement, but such as was specially provided by law. They could not change their residence or their dress without a license from the government. They could not even exercise the freedom which is conceded to the most abject in other countries, —that of selecting their own wives. The imperative spirit of despotism would not allow them to be happy or miserable in any way but that established by law. The power of free agency—the inestimable and inborn right of every human being—was annihilated in Peru.

The astonishing mechanism of the Peruvian polity could have resulted only from the combined authority of opinion and positive power in the ruler to an extent unprecedented in the history of man. Yet that it should have so successfully gone into operation, and so long endured, in opposition to the taste, the prejudices, and the very principles of our nature, is a strong proof of a generally wise and temperate administration of the government.

The policy habitually pursued by the Incas for the *prevention* of evils that might have disturbed the order of things is well exemplified in their provisions against poverty and idleness. In these they rightly discerned the two great causes of disaffection in a populous community. The industry of the people was secured not only by their compulsory occupations at home, but by

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their employment on those great public works which covered every part of the country, and which still bear testimony in their decay to their primitive grandeur. Yet it may well astonish us to find that the natural difficulty of these undertakings, sufficiently great in itself, considering the imperfection of their tools and machinery, was inconceivably enhanced by the politic contrivance of the government. The royal edifices of Quito, we are assured by the Spanish conquerors, were constructed of huge masses of stone, many of which were carried all the way along the mountain-roads from Cuzco, a distance of several hundred leagues.[35] The great square of the capital was filled to a considerable depth with mould brought with incredible labour up the steep slopes of the Cordilleras from the distant shores of the Pacific Ocean.[36] Labour was regarded

[35] "Era muy principal intento que la gente no holgase, que dava causa a que despues que los Ingas estuvieron en paz hacer traer de Quito al Cuzco piedra que venia de provincia en provincia para hacer casas para si ó p[a] el Sol en gran cantidad, y del Cuzco llevalla a Quito p[a] el mismo efecto, . . . y asi destas cosas hacian los Ingas muchas de poco provecho y de esceaivo travajo en que traian ocupadas las provincias ordinariam[te], y en fin el travajo era causa de su conservacion." Ondegardo, Rel. Prim., MS.—Also Antig. y Monumentos del Peru, MS.

[36] This was literally gold dust; for Ondegardo states that, when Governor of Cuzco, he caused great quantities of gold vessels and ornaments to be disinterred from the sand in which they had been secreted by the natives: "Que toda aquella plaza del Cuzco le sacaron la tierra propia, y se llevó á otras partes por cosa de gran estima, é la hincheron de arena de la costa de la mar, como hasta dos palmos y medio en algunas partes, mas sembraron por toda ella muchos vasos de oro é plata, y hovejuelas y hombrecillos pequeños de lo mismo, lo cual se ha sacado en mucha cantidad, que todo lo hemos visto; desta arena estaba toda la plaza, quando yo fui á governar aquella Ciudad; é si fue verdad que aquella se trajo de ellos, afirman é tienen puestos en sus registros, paresceme que sea ansí, que toda la tierra junta tubo necesidad de entender en ello, por que la plaza es grande, y no tiene numero las cargas que en ella entraron; y la costa por lo mas cerca esta mas de nobenta leguas á lo que creo, y cierto yo me satisfice, porque todos

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not only as a means, but as an end, by the Peruvian law.

With their manifold provisions against poverty the reader has already been made acquainted. They were so perfect that in their wide extent of territory—much of it smitten with the curse of barrenness—no man, however humble, suffered for the want of food and clothing. Famine, so common a scourge in every other American nation, so common at that period in every country of civilized Europe, was an evil unknown in the dominions of the Incas.

The most enlightened of the Spaniards who first visited Peru, struck with the general appearance of plenty and prosperity, and with the astonishing order with which every thing throughout the country was regulated, are loud in their expressions of admiration. No better government, in their opinion, could have been devised for the people. Contented with their condition, and free from vice, to borrow the language of an eminent authority of that early day, the mild and docile character of the Peruvians would have well fitted them to receive the teachings of Christianity, had the love of conversion, instead of gold, animated the breasts of the Conquerors.[37] And a philosopher

dicen, que aquel genero de arena, no lo hay hasta la costa." Rel. Seg., MS.

[37] "Y si Dios permitiera que tubieran quien con celo de Cristiandad, y no con ramo de codicia, en lo pasado, les dieran entera noticia de nuestra sagrada Religion, era gente en que bien imprimiera, segun vemos por lo que ahora con la buena orden que hay se obra." Sarmiento, Relacion, MS., cap. 22. —But the most emphatic testimony to the merits of the people is that afforded by Mancio Sierra Lejesema, the last survivor of the early Spanish Conquerors, who settled in Peru. In the preamble to his testament, made, as he states, to relieve his conscience, at the time of his death, he declares that the whole population, under the Incas, was distinguished by sobriety and industry; that such things as robbery and theft were unknown; that, far from licen-

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of a later time, warmed by the contemplation of the picture—which his own fancy had coloured—of public prosperity and private happiness under the rule of the Incas, pronounces "the *moral* man in Peru far superior to the European."[38]

Yet such results are scarcely reconcilable with the theory of the government I have attempted to analyse. Where there is no free agency there can be no morality. Where there is no temptation there can be little claim to virtue. Where the routine is rigorously prescribed by law, the law, and not the man, must have the credit of the conduct. If that government is the best which is felt the least, which encroaches on the natural liberty of the subject only so far as is essential to civil subordination, then of all governments devised by man the Peruvian has the least real claim to our admiration.

It is not easy to comprehend the genius and the full import of institutions so opposite to those of our own free republic, where every man, however humble his condition, may aspire to the highest honours of the state,—may select his own career and carve out his fortune in his own way; where the light of knowledge, instead of being concentrated on a chosen few, is shed

tiousness, there was not even a prostitute in the country; and that every thing was conducted with the greatest order, and entire submission to authority. The panegyric is somewhat too unqualified for a whole nation, and may lead one to suspect that the stings of remorse for his own treatment of the natives goaded the dying veteran into a higher estimate of their deserts than was strictly warranted by facts. Yet this testimony by such a man at such a time is too remarkable, as well as too honourable to the Peruvians, to be passed over in silence by the historian; and I have transferred the document in the original to Appendix No. 4.

[38] "Sans doute l'homme moral du Pérou étoit infiniment plus perfectionné que l'Européen." Carli, Lettres Américaines, tom. i. p. 215.

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abroad like the light of day, and suffered to fall equally on the poor and the rich; where the collision of man with man wakens a generous emulation that calls out latent talent and tasks the energies to the utmost; where consciousness of independence gives a feeling of self-reliance unknown to the timid subjects of a despotism; where, in short, the government is made for man,—not as in Peru, where man seemed to be made only for the government. The New World is the theatre on which these two political systems, so opposite in their character, have been carried into operation. The empire of the Incas has passed away and left no trace. The other great experiment is still going on,—the experiment which is to solve the problem, so long contested in the Old World, of the capacity of man for self-government. Alas for humanity, if it should fail!

The testimony of the Spanish conquerors is not uniform in respect to the favourable influence exerted by the Peruvian institutions on the character of the people. Drinking and dancing are said to have been the pleasures to which they were immoderately addicted. Like the slaves and serfs in other lands, whose position excluded them from more serious and ennobling occupations, they found a substitute in frivolous or sensual indulgence. Lazy, luxurious, and licentious, are the epithets bestowed on them by one of those who saw them at the Conquest, but whose pen was not too friendly to the Indian.[39] Yet the spirit of independence

[39] "Heran muy dados á la lujuria y al bever, tenian acceso carnal con las hermanas y las mugeres de sus padres como no fuesen sus mismas madres, y aun algunos avia que con ellas mismas lo hacian y ansi mismo con sus hijas. Estando borrachos tocavan algunos en el pecado nefando, emborrachavanse muy á menudo, y estando borrachos todo lo que el demonio les traia á la voluntad hacian.

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could hardly be strong in a people who had no interest in the soil, no personal rights to defend; and the facility with which they yielded to the Spanish invader —after every allowance for their comparative inferiority —argues a deplorable destitution of that patriotic feeling which holds life as little in comparison with freedom.

But we must not judge too hardly of the unfortunate native because he quailed before the civilization of the European. We must not be insensible to the really great results that were achieved by the government of the Incas. We must not forget that under their rule the meanest of the people enjoyed a far greater degree of personal comfort, at least a greater exemption from physical suffering, than was possessed by similar classes in other nations on the American continent,—greater, probably, than was possessed by these classes in most of the countries of feudal Europe. Under their sceptre the higher orders of the state had made advances in many of the arts that belong to a cultivated community. The foundations of a regular government were laid, which, in an age of rapine, secured to its subjects the inestimable blessings of tranquillity and safety. By the well-sustained policy of the Incas, the rude tribes of the forest were gradually drawn from their fastnesses and gathered within the folds of civilization; and of these materials was constructed a flourishing and populous empire, such as was to be found in no other quarter of the American continent. The defects of this

Heran estos orejones muy soberbios y presuntuosos. . . . Tenian otras muchas maldades que por ser muchas no las digo." Pedro Pizarro, Descub. y Conq. MS.—These random aspersions of the hard conqueror show too gross an ignorance of the institutions of the people to merit much confidence as to what is said of their character.

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government were those of over-refinement in legislation, —the last defects to have been looked for, certainly, in the American aborigines.

NOTE.—I have not thought it necessary to swell this Introduction by an inquiry into the origin of Peruvian civilization, like that appended to the history of the Mexican. The Peruvian history doubtless suggests analogies with more than one nation in the East, some of which have been briefly adverted to in the preceding pages; although these analogies are adduced there not as evidence of a common origin, but as showing the coincidences which might naturally spring up among different nations under the same phase of civilization. Such coincidences are neither so numerous nor so striking as those afforded by the Aztec history. The correspondence presented by the astronomical science of the Mexicans is alone of more importance than all the rest. Yet the light of analogy afforded by the institutions of the Incas seems to point, as far as it goes, towards the same direction; and as the investigation could present but little substantially to confirm, and still less to confute the views taken in the former disquisition, I have not thought it best to fatigue the reader with it.

Two of the prominent authorities on whom I have relied in this Introductory portion of the work are Juan de Sarmiento and the Licentiate Ondegardo. Of the former I have been able to collect no information beyond what is afforded by his own writings. In the title prefixed to his manuscript he is styled President of the Council of the Indies, a post of high authority, which infers a weight of character and means of information that entitle his opinions on colonial topics to great deference.

These means of information were much enlarged by Sarmiento's visit to the colonies during the administration of Gasca. Having conceived the design of compiling a history of the ancient Peruvian institutions, he visited Cuzco, as he tells us, in 1550, and there drew from the natives themselves the materials for his narrative. His position gave him access to the most authentic sources of knowledge, and from the lips of the Inca nobles, the best-instructed of the conquered race, he gathered the traditions of their national history and institutions. The quipus formed, as we have seen, an imperfect system of mnemonics, requiring constant attention, and much inferior to the Mexican hieroglyphics. It was only by diligent instruction that they were made available to historical purposes; and this instruction was so far neglected after the Conquest that the ancient annals of the country would have perished with the generation which was the sole depositary of them, had it not been for the efforts of a few intelligent scholars, like Sarmiento, who saw the importance, at this critical period, of cultivating an intercourse with the natives and drawing from them their hidden stores of information.

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To give still further authenticity to his work, Sarmiento travelled over the country, examined the principal objects of interest with his own eyes, and thus verified the accounts of the natives as far as possible by personal observation. The result of these labours was his work entitled "Relacion de la sucesion y govierno de las Yngas Señores naturales que fueron de las Provincias del Peru y otras cosas tocantes á aquel Reyno, para el Iltmo. Señor Dⁿ Juan Sarmiento, Presidente del Consejo Rˡ de Indias." *

It is divided into chapters, and embraces about four hundred folio pages in manuscript. The introductory portion of the work is occupied with the traditionary tales of the origin and early period of the Incas: teeming, as usual in the antiquities of a barbarous people, with legendary fables of the most wild and monstrous character. Yet these puerile conceptions afford an inexhaustible mine for the labours of the antiquarian, who endeavours to unravel the allegorical web which a cunning priesthood had devised as symbolical of those mysteries of creation that it was beyond their power to comprehend. But Sarmiento happily confines himself to the mere statement of traditional fables, without the chimerical ambition to explain them.

From this region of romance Sarmiento passes to the institutions of the Peruvians, describes their ancient polity, their religion, their

*[It is singular that Prescott should have fallen into the error of supposing this language to indicate that the work was the composition of the person whose name appears in the title. Señor Gayangos, in a letter to Mr. Squier which that gentleman has kindly communicated to the editor, says, "It is evident to me that this Relation was written—perhaps by order of Don Juan Sarmiento, president of the Council of the Indies—*for* him, and not *by* him, as stated by Prescott;" and he points out the improbability of Sarmiento's ever having visited America, as well as of his having used the deferential tone in which the author of the manuscript addresses certain members of the Royal Audience, persons far inferior in rank to an ecclesiastic of high position holding one of the first offices in the kingdom. The mistake was so far fortunate that the doubts suggested by it seem to have led to an investigation, with the result of determining the real authorship of this important Relation, and of clearing up, at the same time, another mooted and not less interesting point in regard to one of the chief authorities for early Peruvian history. Señor Gonzalez de la Rosa, a learned Peruvian, is able, according to a recent statement (London Athenæum, July 5, 1873), "to prove that the manuscript in question is really the second part of the 'Chronicle of Peru' by Cieza de Leon, hitherto supposed to be lost." The evidence promised has not yet been adduced. It consists, no doubt, chiefly of those internal proofs which are in fact sufficient to put the matter beyond question, and which will find more appropriate mention in connection with Prescott's account of the life and writings of Cieza de Leon, *infra*, vol. ii. book iv., chap. 9.—ED.]

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progress in the arts, especially agriculture, and presents, in short, an elaborate picture of the civilization which they reached under the Inca dynasty. This part of his work, resting, as it does, on the best authority, confirmed in many instances by his own observation, is of unquestionable value, and is written with an apparent respect for truth, that engages the confidence of the reader. The concluding portion of the manuscript is occupied with the civil history of the country. The reigns of the early Incas, which lie beyond the sober province of history, he despatches with commendable brevity. But on the three last reigns—fortunately, those of the greatest princes who occupied the Peruvian throne he is more diffuse. This was comparatively firm ground for the chronicler, for the events were too recent to be obscured by the vulgar legends that gather like moss round every incident of the older time. His account stops with the Spanish invasion; for this story, Sarmiento felt, might be safely left to his contemporaries who acted a part in it, but whose taste and education had qualified them but indifferently for exploring the antiquities and social institutions of the natives.

Sarmiento's work is composed in a simple, perspicuous style, without that ambition of rhetorical display too common with his countrymen. He writes with honest candour, and, while he does ample justice to the merits and capacity of the conquered races, he notices with indignation the atrocities of the Spaniards and the demoralizing tendency of the Conquest. It may be thought, indeed, that he forms too high an estimate of the attainments of the nation under the Incas. And it is not improbable that, astonished by the vestiges it afforded of an original civilization, he became enamoured of his subject, and thus exhibited it in colours somewhat too glowing to the eye of the European. But this was an amiable failing, not too largely shared by the stern Conquerors, who subverted the institutions of the country, and saw little to admire in it save its gold. It must be further admitted that Sarmiento has no design to impose on his reader, and that he is careful to distinguish between what he reports on hearsay and what on personal experience. The Father of History himself does not discriminate between these two things more carefully.

Neither is the Spanish historian to be altogether vindicated from the superstition which belongs to his time; and we often find him referring to the immediate interposition of Satan those effects which might quite as well be charged on the perverseness of man. But this was common to the age, and to the wisest men in it; and it is too much to demand of a man to be wiser than his generation. It is sufficient praise of Sarmiento, that, in an age when superstition was too often allied with fanaticism, he seems to have had no tincture of bigotry in his nature. His heart opens with benevolent fulness to the unfortunate native; and his language, while it is not kindled into the religious glow of the missionary, is warmed by a generous ray of philanthropy that embraces the conquered, no less than the conquerors, as his brethren.

Notwithstanding the great value of Sarmiento's work for the in

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formation it affords of Peru under the Incas, it is but little known, has been rarely consulted by historians, and still remains among the unpublished manuscripts which lie, like uncoined bullion, in the secret chambers of the Escorial.

The other authority, to whom I have alluded, the Licentiate Polo de Ondegardo, was a highly respectable jurist, whose name appears frequently in the affairs of Peru. I find no account of the period when he first came into the country. But he was there on the arrival of Gasca, and resided at Lima under the usurpation of Gonzalo Pizarro. When the artful Cepeda endeavoured to secure the signatures of the inhabitants to the instrument proclaiming the sovereignty of his chief, we find Ondegardo taking the lead among those of his profession in resisting it. On Gasca's arrival he consented to take a commission in his army. At the close of the rebellion he was made corregidor of La Plata, and subsequently of Cuzco, in which honourable station he seems to have remained several years. In the exercise of his magisterial functions he was brought into familiar intercourse with the natives, and had ample opportunity for studying their laws and ancient customs. He conducted himself with such prudence and moderation that he seems to have won the confidence not only of his countrymen but of the Indians; while the administration was careful to profit by his large experience in devising measures for the better government of the colony.

The *Relaciones*, so often cited in this History, were prepared at the suggestion of the viceroys, the first being addressed to the Marques de Cañete, in 1561, and the second, ten years later, to the Conde de Nieva. The two cover about as much ground as Sarmiento's manuscript; and the second memorial, written so long after the first, may be thought to intimate the advancing age of the author, in the greater carelessness and diffuseness of the composition.

As these documents are in the nature of answers to the interrogatories propounded by the government, the range of topics might seem to be limited within narrower bounds than the modern historian would desire. These queries, indeed, had particular reference to the revenues, the tributes,—the financial administration, in short,—of the Incas; and on these obscure topics the communication of Ondegardo is particularly full. But the enlightened curiosity of the government embraced a far wider range; and the answers necessarily implied an acquaintance with the domestic policy of the Incas, with their laws and social habits, their religion, science, and arts, in short, with all that make up the elements of civilization. Ondegardo's memoirs, therefore, cover the whole ground of inquiry for the philosophic historian.

In the management of these various subjects Ondegardo displays both acuteness and erudition. He never shrinks from the discussion, however difficult; and while he gives his conclusions with an air of modesty, it is evident that he feels conscious of having derived his information through the most authentic channels. He rejects the fabulous with disdain; decides on the probabilities of such facts as he

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relates, and candidly exposes the deficiency of evidence. Far from displaying the simple enthusiasm of the well-meaning but credulous missionary, he proceeds with the cool and cautious step of a lawyer accustomed to the conflict of testimony and the uncertainty of oral tradition. The circumspect manner of proceeding, and the temperate character of his judgments, entitle Ondegardo to much higher consideration as an authority than most of his countrymen who have treated of Indian antiquities.

There runs through his writings a vein of humanity, shown particularly in his tenderness to the unfortunate natives, to whose ancient civilization he does entire, but not extravagant, justice; while, like Sarmiento, he fearlessly denounces the excesses of his own countrymen, and admits the dark reproach they had brought on the honour of the nation. But while this censure forms the strongest ground for condemnation of the Conquerors, since it comes from the lips of a Spaniard like themselves, it proves also, that Spain in this age of violence could send forth from her bosom wise and good men who refused to make common cause with the licentious rabble around them. Indeed, proof enough is given in these very memorials of the unceasing efforts of the colonial government, from the good viceroy Mendoza downwards, to secure protection and the benefit of a mild legislation to the unfortunate natives. But the iron Conquerors and the colonist whose heart softened only to the touch of gold, presented a formidable barrier to improvement.

Ondegardo's writings are honourably distinguished by freedom from that superstition which is the debasing characteristic of the times,—a superstition shown in the easy credit given to the marvellous, and this equally whether in heathen or in Christian story; for in the former the eye of credulity could discern as readily the direct interposition of Satan, as in the latter the hand of the Almighty. It is this ready belief in a spiritual agency, whether for good or for evil, which forms one of the most prominent features in the writings of the sixteenth century. Nothing could be more repugnant to the true spirit of philosophical inquiry, or more irreconcilable with rational criticism. Far from betraying such weakness, Ondegardo writes in a direct and business-like manner, estimating things for what they are worth by the plain rule of common sense. He keeps the main object of his argument ever in view, without allowing himself, like the garrulous chroniclers of the period, to be led astray into a thousand rambling episodes that bewilder the reader and lead to nothing.

Ondegardo's memiors deal not only with the antiquities of the nation, but with its actual condition, and with the best means for redressing the manifold evils to which it was subjected under the stern rule of its conquerors. His suggestions are replete with wisdom, and a merciful policy, that would reconcile the interests of government with the prosperity and happiness of its humblest vassal. Thus, while his contemporaries gathered light from his suggestions as to the present condition of affairs, the historian of later times is no less indebted to

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him for information in respect to the past. His manuscript was freely consulted by Herrera, and the reader, as he peruses the pages of the learned historian of the Indies, is unconsciously enjoying the benefit of the researches of Ondegardo. His valuable *Relaciones* thus had their uses for future generations, though they have never been admitted to the honours of the press. The copy in my possession, like that of Sarmiento's manuscript, for which I am indebted to that industrious bibliographer, Mr. Rich, formed part of the magnificent collection of Lord Kingsborough,—a name ever to be held in honour by the scholar for his indefatigable efforts to illustrate the antiquities of America.

Ondegardo's manuscripts, it should be remarked, do not bear his signature. But they contain allusions to several actions of the writer's life, which identify them, beyond any reasonable doubt, as his production. In the archives of Simancas is a duplicate copy of the first memorial, *Relacion Primera*, though, like the one in the Escorial, without its author's name. Muñoz assigns it to the pen of Gabriel de Rojas, a distinguished cavalier of the Conquest. This is clearly an error; for the author of the manuscript identifies himself with Ondegardo, by declaring, in his reply to the fifth interrogatory, that he was the person who discovered the mummies of the Incas in Cuzco,—an act expressly referred, both by Acosta and Garcilasso, to the Licentiate Polo de Ondegardo, when corregidor of that city. Should the *savants* of Madrid hereafter embrace among the publications of valuable manuscripts these *Relaciones*, they should be careful not to be led into an error here by the authority of a critic like Muñoz, whose criticism is rarely at fault.

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BOOK II.

DISCOVERY OF PERU.

CHAPTER I.

Ancient and Modern Science.—Art of Navigation.—Maritime Discovery.—Spirit of the Spaniards.—Possessions in the New World.—Rumours concerning Peru.

WHATEVER difference of opinion may exist as to the comparative merit of the ancients and the moderns in the arts, in poetry, eloquence, and all that depends on imagination, there can be no doubt that in science the moderns have eminently the advantage. It could not be otherwise. In the early ages of the world, as in the early period of life, there was the freshness of a morning existence, when the gloss of novelty was on every thing that met the eye; when the senses, not blunted by familiarity, were more keenly alive to the beautiful, and the mind, under the influence of a healthy and natural taste, was not perverted by philosophical theory; when the simple was necessarily connected with the beautiful, and the epicurean intellect, sated by repetition, had not begun to seek for stimulants in the fantastic and capricious. The realms of fancy were all untravelled, and its fairest flowers had not been gathered, nor its beauties despoiled, by the rude touch of those who affected to cultivate them. The

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wing of genius was not bound to the earth by the cold and conventional rules of criticism, but was permitted to take its flight far and wide over the broad expanse of creation.

But with science it was otherwise. No genius could suffice for the creation of facts,—hardly for their detection. They were to be gathered in by painful industry; to be collected from careful observation and experiment. Genius, indeed, might arrange and combine these facts into new forms, and elicit from their combinations new and important inferences, and in this process might almost rival in originality the creations of the poet and the artist. But if the processes of science are necessarily slow, they are sure. There is no retrograde movement in her domain. Arts may fade, the Muse become dumb, a moral lethargy may lock up the faculties of a nation, the nation itself may pass away and leave only the memory of its existence, but the stores of science it has garnered up will endure forever. As other nations come upon the stage, and new forms of civilization arise, the monuments of art and of imagination, productions of an older time, will lie as an obstacle in the path of improvement. They cannot be built upon; they occupy the ground which the new aspirant for immortality would cover. The whole work is to be gone over again, and other forms of beauty—whether higher or lower in the scale of merit, unlike the past—must arise to take a place by their side. But, in science, every stone that has been laid remains as the foundation for another. The coming generation takes up the work where the preceding left it. There is no retrograde movement. The individual nation may recede, but science still advances. Every step that has been gained makes the

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ascent easier for those who come after. Every step carries the patient inquirer after truth higher and higher towards heaven, and unfolds to him, as he rises, a wider horizon, and new and more magnificent views of the universe.

Geography partook of the embarrassments which belonged to every other department of science in the primitive ages of the world. The knowledge of the earth could come only from an extended commerce; and commerce is founded on artificial wants or an enlightened curiosity, hardly compatible with the earlier condition of society. In the infancy of nations, the different tribes, occupied with their domestic feuds, found few occasions to wander beyond the mountain chain or broad stream that formed the natural boundary of their domains. The Phœnicians, it is true, are said to have sailed beyond the Pillars of Hercules, and to have launched out on the great western ocean. But the adventures of these ancient voyagers belong to the mythic legends of antiquity, and ascend far beyond the domain of authentic record.

The Greeks, quick and adventurous, skilled in mechanical art, had many of the qualities of successful navigators, and within the limits of their little inland sea ranged fearlessly and freely. But the conquests of Alexander did more to extend the limits of geographical science, and opened an acquaintance with the remote countries of the East. Yet the march of the conqueror is slow in comparison with the movements of the unencumbered traveller. The Romans were still less enterprising than the Greeks, were less commercial in their character. The contributions to geographical knowledge grew with the slow acquisitions of empire. But their system was centralizing in its

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tendency; and, instead of taking an outward direction and looking abroad for discovery, every part of the vast imperial domain turned towards the capital as its head and central point of attraction. The Roman conqueror pursued his path by land, not by sea. But the water is the great highway between nations, the true element for the discoverer. The Romans were not a maritime people. At the close of their empire, geographical science could hardly be said to extend farther than to an acquaintance with Europe,—and this not its more northern division,—together with a portion of Asia and Africa; while they had no other conception of a world beyond the Western waters than was to be gathered from the fortunate prediction of the poet.[1]

Then followed the Middle Ages; the dark ages, as they are called, though in their darkness were matured those seeds of knowledge which, in fulness of time, were to spring up into new and more glorious forms of civilization. The organization of society became more favourable to geographical science. Instead of one overgrown, lethargic empire, oppressing every thing by its colossal weight, Europe was broken up into various independent communities, many of which, adopting liberal forms of government, felt all the impulses natural to freemen; and the petty republics on the Mediterranean and the Baltic sent forth their swarms of seamen in a profitable commerce, that knit together

[1] Seneca's well-known prediction, in his Medea, is perhaps the most remarkable random prophecy on record. For it is not a simple extension of the boundaries of the known parts of the globe that is so confidently announced, but the existence of a *New World* across the waters, to be revealed in coming ages:

"Quibus Oceanus
Vincula rerum laxet, et ingens
Pateat tellus, Typhisque Novos
Detegat Orbes."

It was the lucky hit of the philosopher rather than the poet.

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the different countries scattered along the great European waters.

But the improvements which took place in the art of navigation, the more accurate measurement of time, and, above all, the discovery of the polarity of the magnet, greatly advanced the cause of geographical knowledge. Instead of creeping timidly along the coast, or limiting his expeditions to the narrow basins of inland waters, the voyager might now spread his sails boldly on the deep, secure of a guide to direct his bark unerringly across the illimitable waste. The consciousness of this power led thought to travel in a new direction; and the mariner began to look with earnestness for another path to the Indian Spice-islands than that by which the Eastern caravans had traversed the continent of Asia. The nations on whom the spirit of enterprise at this crisis naturally descended were Spain and Portugal, placed as they were on the outposts of the European continent, commanding the great theatre of future discovery.

Both countries felt the responsibility of their new position. The crown of Portugal was constant in its efforts, through the fifteenth century, to find a passage round the southern point of Africa into the Indian Ocean; though so timid was the navigation that every fresh headland became a formidable barrier, and it was not till the latter part of the century that the adventurous Diaz passed quite round the Stormy Cape, as he termed it, but which John the Second, with happier augury, called the Cape of Good Hope. But, before Vasco de Gama had availed himself of this discovery to spread his sails in the Indian seas, Spain entered on her glorious career and sent Columbus across the Western waters.

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The object of the great navigator was still the discovery of a route to India, but by the west instead of the east. He had no expectation of meeting with a continent in his way, and, after repeated voyages, he remained in his original error, dying, as is well known, in the conviction that it was the eastern shore of Asia which he had reached. It was the same object which directed the nautical enterprises of those who followed in the Admiral's track; and the discovery of a strait into the Indian Ocean was the burden of every order from the government, and the design of many an expedition to different points of the new continent, which seemed to stretch its leviathan length along from one pole to the other. The discovery of an Indian passage is the true key to the maritime movements of the fifteenth and the first half of the sixteenth century. It was the great leading idea that gave its peculiar character to the enterprise of the age.

It is not easy at this time to comprehend the impulse given to Europe by the discovery of America. It was not the gradual acquisition of some border territory, a province or a kingdom that had been gained, but a new world that was now thrown open to the European. The races of animals, the mineral treasures, the vegetable forms, and the varied aspects of nature, man in the different phases of civilization, filled the mind with entirely new sets of ideas, that changed the habitual current of thought and stimulated it to indefinite conjecture. The eagerness to explore the wonderful secrets of the new hemisphere became so active that the principal cities of Spain, were, in a manner, depopulated, as emigrants thronged one after another

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to take their chance upon the deep.[2] It was a world of romance that was thrown open; for, whatever might be the luck of the adventurer, his reports on his return were tinged with a colouring of romance that stimulated still higher the sensitive fancies of his countrymen and nourished the chimerical sentiments of an age of chivalry. They listened with attentive ears to tales of Amazons which seemed to realize the classic legends of antiquity, to stories of Patagonian giants, to flaming pictures of an *El Dorado* where the sands sparkled with gems and golden pebbles as large as birds' eggs were dragged in nets out of the rivers.

Yet that the adventurers were no impostors, but dupes, too easy dupes, of their own credulous fancies, is shown by the extravagant character of their enterprises; by expeditions in search of the magical Fountain of Health, of the golden Temple of Doboyba, or the golden sepulchres of Zenu; for gold was ever floating before their distempered vision, and the name of *Castilla del Oro*, Golden Castile, the most unhealthy and unprofitable region of the Isthmus, held out a bright promise to the unfortunate settler, who too frequently, instead of gold, found there only his grave.

In this realm of enchantment, all the accessories served to maintain the illusion. The simple natives, with their defenceless bodies and rude weapons, were no match for the European warrior armed to the teeth in mail. The odds were as great as those found in any legend of chivalry, where the lance of the good knight

[2] The Venetian ambassador, Andrea Navagiero, who travelled through Spain in 1525, near the period of the commencement of our narrative, notices the general fever of emigration. Seville, in particular, the great port of embarkation, was so stripped of its inhabitants, he says, "that the city was left almost to the women." Viaggio fatto in Spagna (Vinegia, 1563), fol. 15.

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overturned hundreds at a touch. The perils that lay in the discoverer's path, and the sufferings he had to sustain, were scarcely inferior to those that beset the knight-errant. Hunger and thirst and fatigue, the deadly effluvia of the morass with its swarms of venomous insects, the cold of mountain snows, and the scorching sun of the tropics, these were the lot of every cavalier who came to seek his fortunes in the New World. It was the reality of romance. The life of the Spanish adventurer was one chapter more—and not the least remarkable—in the chronicles of knight-errantry.

The character of the warrior took on somewhat of the exaggerated colouring shed over his exploits. Proud and vainglorious, swelled with lofty anticipations of his destiny and an invincible confidence in his own resources, no danger could appal and no toil could tire him. The greater the danger, indeed, the higher the charm; for his soul revelled in excitement, and the enterprise without peril wanted that spur of romance which was necessary to rouse his energies into action. Yet in the motives of action meaner influences were strangely mingled with the loftier, the temporal with the spiritual. Gold was the incentive and the recompense, and in the pursuit of it his inflexible nature rarely hesitated as to the means. His courage was sullied with cruelty, the cruelty that flowed equally—strange as it may seem—from his avarice and his religion; religion as it was understood in that age,—the religion of the Crusader. It was the convenient cloak for a multitude of sins, which covered them even from himself. The Castilian, too proud for hypocrisy, committed more cruelties in the name of religion than were ever practised by the pagan idolater or the fanatical

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Moslem. The burning of the infidel was a sacrifice acceptable to Heaven, and the conversion of those who survived amply atoned for the foulest offences. It is a melancholy and mortifying consideration that the most uncompromising spirit of intolerance—the spirit of the Inquisitor at home, and of the Crusader abroad—should have emanated from a religion which preached peace upon earth and good will towards man!

What a contrast did these children of Southern Europe present to the Anglo-Saxon races who scattered themselves along the great northern division of the Western hemisphere! For the principle of action with these latter was not avarice, nor the more specious pretext of proselytism; but independence,—independence religious and political. To secure this, they were content to earn a bare subsistence by a life of frugality and toil. They asked nothing from the soil but the reasonable returns of their own labour. No golden visions threw a deceitful halo around their path and beckoned them onwards through seas of blood to the subversion of an unoffending dynasty. They were content with the slow but steady progress of their social polity. They patiently endured the privations of the wilderness, watering the tree of liberty with their tears and with the sweat of their brow, till it took deep root in the land and sent up its branches high towards the heavens; while the communities of the neighbouring continent, shooting up into the sudden splendours of a tropical vegetation, exhibited, even in their prime, the sure symptoms of decay.

It would seem to have been especially ordered by Providence that the discovery of the two great divisions of the American hemisphere should fall to the two races best fitted to conquer and colonize them.

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Thus, the northern section was consigned to the Anglo-Saxon race, whose orderly, industrious habits found an ample field for development under its colder skies and on its more rugged soil; while the southern portion, with its rich tropical products and treasures of mineral wealth, held out the most attractive bait to invite the enterprise of the Spaniard. How different might have been the result if the bark of Columbus had taken a more northerly direction, as he at one time meditated, and landed its band of adventurers on the shores of what is now Protestant America!

Under the pressure of that spirit of nautical enterprise which filled the maritime communities of Europe in the sixteenth century, the whole extent of the mighty continent, from Labrador to Terra del Fuego, was explored in less than thirty years after its discovery; and in 1521 the Portuguese Maghellan, sailing under the Spanish flag, solved the problem of the strait, and found a westerly way to the long-sought Spice-islands of India,—greatly to the astonishment of the Portuguese, who, sailing from the opposite direction, there met their rivals, face to face, at the antipodes. But while the whole eastern coast of the American continent had been explored, and the central portion of it colonized,—even after the brilliant achievement of the Mexican conquest,—the veil was not yet raised that hung over the golden shores of the Pacific.

Floating rumours had reached the Spaniards, from time to time, of countries in the far west, teeming with the metal they so much coveted: but the first distinct notice of Peru was about the year 1511, when Vasco Nuñez de Balboa, the discoverer of the Southern Sea, was weighing some gold which he had collected from

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the natives. A young barbarian chieftain, who was present, struck the scales with his fist, and, scattering the glittering metal around the apartment, exclaimed, "If this is what you prize so much that you are willing to leave your distant homes and risk even life itself for it, I can tell you of a land where they eat and drink out of golden vessels, and gold is as cheap as iron is with you." It was not long after this startling intelligence that Balboa achieved the formidable adventure of scaling the mountain-rampart of the isthmus which divides the two mighty oceans from each other; when, armed with sword and buckler, he rushed into the waters of the Pacific, and cried out, in the true chivalrous vein, that "he claimed this unknown sea, with all that it contained, for the King of Castile, and that he would make good the claim against all, Christian or infidel, who dared to gainsay it"![3] All the broad continent and sunny isles washed by the waters of the Southern Ocean! Little did the bold cavalier comprehend the full import of his magnificent vaunt.

On this spot he received more explicit tidings of the Peruvian empire, heard proofs recounted of its civilization, and was shown drawings of the llama, which, to the European eye, seemed a species of the Arabian camel. But, although he steered his caravel for these golden realms, and even pushed his discoveries some twenty leagues south of the Gulf of St. Michael, the adventure was not reserved for him. The illustrious discoverer was doomed to fall a victim to that miserable jealousy with which a little spirit regards the achievements of a great one.

[3] Herrera, Hist. general, dec. 1, lib. 10, cap. 2.—Quintana, Vidas de Españoles célebres (Madrid, 1830), tom. ii. p. 44.

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The Spanish colonial domain was broken up into a number of petty governments, which were dispensed sometimes to court favourites, though, as the duties of the post, at this early period, were of an arduous nature, they were more frequently reserved for men of some practical talent and enterprise. Columbus, by virtue of his original contract with the crown, had jurisdiction over the territories discovered by himself, embracing some of the principal islands, and a few places on the continent. This jurisdiction differed from that of other functionaries, inasmuch as it was hereditary; a privilege found in the end too considerable for a subject, and commuted, therefore, for a title and a pension. These colonial governments were multiplied with the increase of empire, and by the year 1524, the period at which our narrative properly commences, were scattered over the islands, along the Isthmus of Darien, the broad tract of Terra Firma, and the recent conquests in Mexico. Some of these governments were of no great extent; others, like that of Mexico, were of the dimensions of a kingdom; and most had an indefinite range for discovery assigned to them in their immediate neighbourhood, by which each of the petty potentates might enlarge his territorial sway and enrich his followers and himself. This politic arrangement best served the ends of the crown, by affording a perpetual incentive to the spirit of enterprise. Thus living on their own little domains at a long distance from the mother country, these military rulers held a sort of vice-regal sway, and too frequently exercised it in the most oppressive and tyrannical manner,—oppressive to the native, and tyrannical towards their own followers. It was the natural consequence, when men originally low in station, and

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unprepared by education for office, were suddenly called to the possession of a brief, but in its nature irresponsible, authority. It was not till after some sad experience of these results that measures were taken to hold these petty tyrants in check by means of regular tribunals, or Royal Audiences, as they were termed, which, composed of men of character and learning, might interpose the arm of the law, or at least the voice of remonstrance, for the protection of both colonist and native.

Among the colonial governors who were indebted for their situation to their rank at home was Don Pedro Arias de Avila, or Pedrarias, as usually called. He was married to a daughter of Doña Beatriz de Bobadilla, the celebrated Marchioness of Moya, best known as the friend of Isabella the Catholic. He was a man of some military experience and considerable energy of character. But, as it proved, he was of a malignant temper; and the base qualities which might have passed unnoticed in the obscurity of private life were made conspicuous, and perhaps created in some measure, by sudden elevation to power; as the sunshine, which operates kindly on a generous soil and stimulates it to production, calls forth from the unwholesome marsh only foul and pestilent vapours. This man was placed over the territory of *Castilla del Oro*, the ground selected by Nuñez de Balboa for the theatre of his discoveries. Success drew on this latter the jealousy of his superior, for it was crime enough in the eyes of Pedrarias to deserve too well. The tragical history of this cavalier belongs to a period somewhat earlier than that with which we are to be occupied. It has been traced by abler hands than mine, and, though

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brief, forms one of the most brilliant passages in the annals of the American conquerors.[4]

But, though Pedrarias was willing to cut short the glorious career of his rival, he was not insensible to the important consequences of his discoveries. He saw at once the unsuitableness of Darien for prosecuting expeditions on the Pacific, and, conformably to the original suggestion of Balboa, in 1519 he caused his rising capital to be transferred from the shores of the Atlantic to the ancient site of Panamá, some distance east of the present city of that name.[5] This most unhealthy spot, the cemetery of many an unfortunate colonist, was favourably situated for the great object of maritime enterprise; and the port, from its central position, afforded the best point of departure for expeditions, whether to the north or south, along the wide range of undiscovered coast that lined the Southern Ocean. Yet in this new and more favourable position several years were suffered to elapse before the course of discovery took the direction of Peru. This was

[4] The memorable adventures of Vasco Nuñez de Balboa have been recorded by Quintana (Españoles célebres, tom. ii.), and by Irving in his Companions of Columbus. It is rare that the life of an individual has formed the subject of two such elegant memorials, produced at nearly the same time, and in different languages, without any communication between the authors.

[5] The court gave positive instructions to Pedrarias to make a settlement in the Gulf of St. Michael, in obedience to the suggestion of Vasco Nuñez, that it would be the most eligible site for discovery and traffic in the South Sea: "El asiento que se oviere de hacer en el golfo de S. Miguel en la mar del sur debe ser en el puerto que mejor se hallare y mas convenible para la contratacion de aquel golfo, porque segund lo que Vasco Nuñez escribe, seria muy necesario que allí haya algunos navíos, así para descubrir las cosas del golfo; y de la comarca dél, como para la contratacion de rescates de las otras cosas necesarias al buen proveimiento de aquello; é para que estos navíos aprovechen es menester que se hagan allá." Capítulo de Carta escrita por el Rey Católico á Pedrarias Dávila, ap. Navarrete, Coleccion de los Viages y Descubrimientos (Madrid, 1829), tom. iii. No. 3.

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turned exclusively towards the north, or rather west, in obedience to the orders of the government, which had ever at heart the detection of a strait that, as was supposed, must intersect some part or other of the long-extended Isthmus. Armament after armament was fitted out with this chimerical object; and Pedrarias saw his domain extending every year farther and farther without deriving any considerable advantage from his acquisitions. Veragua, Costa Rica, Nicaragua, were successively occupied; and his brave cavaliers forced a way across forest and mountain and warlike tribes of savages, till, at Honduras, they came in collision with the companions of Cortés, the Conquerors of Mexico, who had descended from the great northern plateau on the regions of Central America, and thus completed the survey of this wild and mysterious land.

It was not till 1522 that a regular expedition was despatched in the direction south of Panamá, under the conduct of Pascual de Andagoya, a cavalier of much distinction in the colony. But that officer penetrated only to the Puerto de Piñas, the limit of Balboa's discoveries, when the bad state of his health compelled him to re-embark and abandon his enterprise at its commencement.[6]

Yet the floating rumours of the wealth and civiliza-

[6] According to Montesinos, Andagoya received a severe injury by a fall from his horse, while showing off the high-mettled animal to the wondering eyes of the natives. (Annales del Peru, MS., año 1524.) But the Adelantado, in a memorial of his own discoveries, drawn up by himself, says nothing of this unlucky feat of horsemanship, but imputes his illness to his having fallen into the water, an accident by which he was near being drowned, so that it was some years before he recovered from the effects of it,—a mode of accounting for his premature return, more soothing to his vanity, probably, than the one usually received. This document, important as coming

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tion of a mighty nation at the south were continually reaching the ears and kindling the dreamy imaginations of the colonists; and it may seem astonishing that an expedition in that direction should have been so long deferred. But the exact position and distance of this fairy realm were matter of conjecture. The long tract of intervening country was occupied by rude and warlike races; and the little experience which the Spanish navigators had already had of the neighbouring coast and its inhabitants, and, still more, the tempestuous character of the seas,—for their expeditions had taken place at the most unpropitious seasons of the year,—enhanced the apparent difficulties of the undertaking and made even their stout hearts shrink from it.

Such was the state of feeling in the little community of Panamá for several years after its foundation. Meanwhile, the dazzling conquest of Mexico gave a new impulse to the ardour of discovery, and in 1524 three men were found in the colony in whom the spirit of adventure triumphed over every consideration of difficulty and danger that obstructed the prosecution of the enterprise. One among them was selected as fitted by his character to conduct it to a successful issue. That man was Francisco Pizarro; and, as he held the same conspicuous post in the Conquest of Peru that was occupied by Cortés in that of Mexico, it will be necessary to take a brief review of his early history.

from the pen of one of the primitive discoverers, is preserved in the Indian Archives of Seville, and was published by Navarrete, Coleccion, tom. iii. No. 7.

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CHAPTER II.

Francisco Pizarro.—His early History.—First Expedition to the South.—Distresses of the Voyagers.—Sharp Encounters.—Return to Panamá.—Almagro's Expedition.

1524-1525.

FRANCISCO PIZARRO was born at Truxillo, a city of Estremadura, in Spain. The period of his birth is uncertain; but probably it was not far from 1471.[1] He was an illegitimate child, and that his parents should not have taken pains to perpetuate the date of his birth is not surprising. Few care to make a particular record of their transgressions. His father, Gonzalo Pizarro, was a colonel of infantry, and served with some distinction in the Italian campaigns under the Great Captain, and afterwards in the wars of

[1] The few writers who venture to assign the date of Pizarro's birth do it in so vague and contradictory a manner as to inspire us with but little confidence in their accounts. Herrera, it is true, says positively that he was sixty-three years old at the time of his death, in 1541. (Hist. general, dec. 6, lib. 10, cap. 6.) This would carry back the date of his birth only to 1478. But Garcilasso de la Vega affirms that he was more than fifty years old in 1525. (Com. Real., Parte 2, lib. i. cap. 1.) This would place his birth before 1475. Pizarro y Orellana, who, as a kinsman of the Conqueror, may be supposed to have had better means of information, says he was fifty-four years of age at the same date of 1525. (Varones ilustres del Nuevo-Mundo (Madrid, 1639), p. 128.) But at the period of his death he calls him nearly eighty years old! (p. 185.) Taking this latter as a round exaggeration for effect in the particular connection in which it is used, and admitting the accuracy of the former statement, the epoch of his birth will conform to that given in the text. This makes him somewhat late in life to set about the conquest of an empire. But Columbus, when he entered on his career, was still older.

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Navarre. His mother, named Francisca Gonzales, was a person of humble condition in the town of Truxillo.[2]

But little is told of Francisco's early years, and that little not always deserving of credit. According to some, he was deserted by both his parents, and left as a foundling at the door of one of the principal churches of the city. It is even said that he would have perished, had he not been nursed by a sow.[3] This is a more discreditable fountain of supply than that assigned to the infant Romulus. The early history of men who have made their names famous by deeds in after-life, like the early history of nations, affords a fruitful field for invention.

It seems certain that the young Pizarro received little care from either of his parents, and was suffered to grow up as nature dictated. He was neither taught to read nor write, and his principal occupation was that of a swineherd. But this torpid way of life did not suit the stirring spirit of Pizarro, as he grew older, and listened to the tales, widely circulated and so captivating to a youthful fancy, of the New World. He shared in the popular enthusiasm, and availed himself of a favourable moment to abandon his ignoble charge and escape to Seville, the port where the Spanish adventurers embarked to seek their fortunes in the West. Few of them could have turned their backs on their native land with less cause for regret than Pizarro.[4]

In what year this important change in his destiny

[2] Xerez, Conquista del Peru, ap. Barcia, tom. iii. p. 179.—Zarate, Conq. del Peru, lib. 1, cap. 1.—Pizarro y Orellana, Varones ilustres, p. 128.

[3] "Nació en Truxillo, i echaronlo à la puerta de la Iglesia, mamò una Puerca ciertos Dias, no se hallando quien le quisiese dàr leche." Gomara, Hist. de las Ind., cap. 144.

[4] According to the Comendador Pizarro y Orellana, Francis Pizarro served, while quite a stripling, with his father, in the Italian wars,

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took place we are not informed. The first we hear of him in the New World is at the island of Hispaniola, in 1510, where he took part in the expedition to Uraba in Terra Firma, under Alonzo de Ojeda, a cavalier whose character and achievements find no parallel but in the pages of Cervantes. Hernando Cortés, whose mother was a Pizarro, and related, it is said, to the father of Francis, was then in St. Domingo, and prepared to accompany Ojeda's expedition, but was prevented by a temporary lameness. Had he gone, the fall of the Aztec empire might have been postponed for some time longer, and the sceptre of Montezuma have descended in peace to his posterity. Pizarro shared in the disastrous fortunes of Ojeda's colony, and by his discretion obtained so far the confidence of his commander as to be left in charge of the settlement when the latter returned for supplies to the islands. The lieutenant continued at his perilous post for nearly two months, waiting deliberately until death should have thinned off the colony sufficiently to allow the miserable remnant to be embarked in the single small vessel that remained to it.[5]

After this, we find him associated with Balboa, the discoverer of the Pacific, and co-operating with him in establishing the settlement at Darien. He had the glory of accompanying this gallant cavalier in his terrible march across the mountains, and of being among the first Europeans, therefore, whose eyes were greeted with the long-promised vision of the Southern Ocean.

and afterwards, under Columbus and other illustrious discoverers, in the New World, whose successes the author modestly attributes to his kinsman's valour as a principal cause! Varones ilustres, p. 187.

[5] Pizarro y Orellana, Varones ilustres, pp. 121–128.—Herrera, Hist. gen., dec. 1, lib. 7, cap. 14.—Montesinos, Annales, MS., año 1510.

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After the untimely death of his commander, Pizarro attached himself to the fortunes of Pedrarias, and was employed by that governor in several military expeditions, which, if they afforded nothing else, gave him the requisite training for the perils and privations that lay in the path of the future Conqueror of Peru.

In 1515 he was selected, with another cavalier, named Morales, to cross the Isthmus and traffic with the natives on the shores of the Pacific. And there, while engaged in collecting his booty of gold and pearls from the neighbouring islands, as his eye ranged along the shadowy line of coast till it faded in the distance, his imagination may have been first fired with the idea of, one day, attempting the conquest of the mysterious regions beyond the mountains. On the removal of the seat of government across the Isthmus to Panamá, Pizarro accompanied Pedrarias, and his name became conspicuous among the cavaliers who extended the line of conquest to the north over the martial tribes of Veragua. But all these expeditions, whatever glory they may have brought him, were productive of very little gold, and at the age of fifty the captain Pizarro found himself in possession only of a tract of unhealthy land in the neighbourhood of the capital, and of such *repartimientos* of the natives as were deemed suited to his military services.[6] The New World was a lottery, where the great prizes were so few that the odds were much against the player; yet in the game he was content to stake health, fortune, and, too often, his fair fame.

[6] "Teniendo su casa, i Hacienda, i Repartimiento de Indios como uno de los Principales de la Tierra; porque siempre lo fue." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 79.

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Such was Pizarro's situation when, in 1522, Andagoya returned from his unfinished enterprise to the south of Panamá, bringing back with him more copious accounts than any hitherto received of the opulence and grandeur of the countries that lay beyond.[7] It was at this time, too, that the splendid achievements of Cortés made their impression on the public mind and gave a new impulse to the spirit of adventure. The southern expeditions became a common topic of speculation among the colonists of Panamá. But the region of gold, as it lay behind the mighty curtain of the Cordilleras, was still veiled in obscurity. No idea could be formed of its actual distance; and the hardships and difficulties encountered by the few navigators who had sailed in that direction gave a gloomy character to the undertaking, which had hitherto deterred the most daring from embarking in it. There is no evidence that Pizarro showed any particular alacrity in the cause. Nor were his own funds such as to warrant any expectation of success without great assistance from others. He found this in two individuals of the colony, who took too important a part in the subsequent transactions not to be particularly noticed.

One of them, Diego de Almagro, was a soldier of fortune, somewhat older, it seems probable, than Pizarro; though little is known of his birth, and even

[7] Andagoya says that he obtained, while at Birú, very minute accounts of the empire of the Incas, from certain itinerant traders who frequented that country: "En esta provincia supe y hube relacion, ansí de los señores como de mercaderes é intérpretes que ellos tenian, de toda la costa de todo lo que despues se ha visto hasta el Cuzco, particularmente de cada provincia la manera y gente della, porque estos alcanzaban por via de mercaduria mucha tierra." Navarrete, Coleccion, tom. iii. No. 7.

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the place of it is disputed. It is supposed to have been the town of Almagro in New Castile, whence his own name, for want of a better source, was derived; for, like Pizarro, he was a foundling.[8] Few particulars are known of him till the present period of our history; for he was one of those whom the working of turbulent times first throws upon the surface,—less fortunate, perhaps, than if left in their original obscurity. In his military career, Almagro had earned the reputation of a gallant soldier. He was frank and liberal in his disposition, somewhat hasty and ungovernable in his passions, but, like men of a sanguine temperament, after the first sallies had passed away, not difficult to be appeased. He had, in short, the good qualities and the defects incident to an honest nature not improved by the discipline of early education or self-control.

The other member of the confederacy was Hernando de Luque, a Spanish ecclesiastic, who exercised the functions of vicar at Panamá, and had formerly filled the office of schoolmaster in the Cathedral of Darien. He seems to have been a man of singular prudence and knowledge of the world, and by his respectable qualities had acquired considerable influence in the little community to which he belonged, as well as the control of funds, which made his co-operation essential to the success of the present enterprise.

It was arranged among the three associates that the

[8] "Decia el que hera de *Almagro*," says Pedro Pizarro, who knew him well. Relacion del Descubrimiento y Conquista de los Reynos del Peru, MS.—See also Zarate, Conq. del Peru, lib. 1, cap. 1.—Gomara, Hist. de las Ind., cap. 141.—Pizarro y Orellana, Varones ilustres, p. 211. The last writer admits that Almagro's parentage is unknown, but adds that the character of his early exploits infers an illustrious descent. This would scarcely pass for evidence with the College of Heralds.

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two cavaliers should contribute their little stock towards defraying the expenses of the armament, but by far the greater part of the funds was to be furnished by Luque. Pizarro was to take command of the expedition, and the business of victualling and equipping the vessels was assigned to Almagro. The associates found no difficulty in obtaining the consent of the governor to their undertaking. After the return of Andagoya, he had projected another expedition, but the officer to whom it was to be intrusted died. Why he did not prosecute his original purpose, and commit the affair to an experienced captain like Pizarro, does not appear. He was probably not displeased that the burden of the enterprise should be borne by others, so long as a good share of the profits went into his own coffers. This he did not overlook in his stipulations.[9]

Thus fortified with the funds of Luque and the consent of the governor, Almagro was not slow to make preparations for the voyage. Two small vessels were purchased, the larger of which had been originally built by Balboa for himself, with a view to this same expedition. Since his death, it had lain dismantled in

[9] "Asi que estos tres compañeros ya dichos acordaron de yr á conquistar esta provincia ya dicha. Pues consultandolo con Pedro Arias de Avila que á la sazon hera governador en tierra firme, vino en ello haziendo compañia con los dichos compañeros con condicion que Pedro Arias no havia de contribuir entonces con ningun dinero ni otra cosa sino de lo que se hallase en la tierra de lo que á el le cupiese por virtud de la compañia de allí se pagasen los gastos que á el le cupiesen. Los tres compañeros vinieron en ello por aver esta licencia porque de otra manera no la alcanzaran." (Pedro Pizarro, Descub. y Conq., MS.) Andagoya, however, affirms that the governor was interested equally with the other associates in the adventure, each taking a fourth part on himself. (Navarrete, Coleccion, tom. iii. No. 7.) But whatever was the original interest of Pedrarias, it mattered little, as it was surrendered before any profits were realized from the expedition.

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the harbour of Panamá. It was now refitted as well as circumstances would permit, and put in order for sea, while the stores and provisions were got on board with an alacrity which did more credit, as the event proved, to Almagro's zeal than to his forecast.

There was more difficulty in obtaining the necessary complement of hands; for a general feeling of distrust had gathered round expeditions in this direction, which could not readily be overcome. But there were many idle hangers-on in the colony, who had come out to mend their fortunes, and were willing to take their chance of doing so, however desperate. From such materials as these, Almagro assembled a body of somewhat more than a hundred men;[10] and, every thing being ready, Pizarro assumed the command, and, weighing anchor, took his departure from the little port of Panamá about the middle of November, 1524. Almagro was to follow in a second vessel of inferior size, as soon as it could be fitted out.[11]

The time of year was the most unsuitable that could have been selected for the voyage; for it was the rainy season, when the navigation to the south, impeded by

[10] Herrera, the most popular historian of these transactions, estimates the number of Pizarro's followers at only eighty. But every other authority which I have consulted raises them to over a hundred. Father Naharro, a contemporary, and resident at Lima, even allows a hundred and twenty-nine. Relacion sumaria de la Entrada de los Españoles en el Peru, MS.

[11] There is the usual discrepancy among authors about the date of this expedition. Most fix it at 1525. I have conformed to Xerez, Pizarro's secretary, whose narrative was published ten years after the voyage, and who could hardly have forgotten the date of so memorable an event in so short an interval of time. (See his Conquista del Peru, ap. Barcia, tom. iii. p. 179.)—The year seems to be settled by Pizarro's *Capitulacion* with the crown, which I had not examined till after the above was written. This instrument, dated July, 1529, speaks of his first expedition as having taken place about five years previous. (See Appendix No. 7.)

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contrary winds, is made doubly dangerous by the tempests that sweep over the coast. But this was not understood by the adventurers. After touching at the Isle of Pearls, the frequent resort of navigators, at a few leagues' distance from Panamá, Pizarro held his way across the Gulf of St. Michael, and steered almost due south for the Puerto de Piñas, a headland in the province of Biruquete, which marked the limit of Andagoya's voyage. Before his departure, Pizarro had obtained all the information which he could derive from that officer in respect to the country, and the route he was to follow. But the cavalier's own experience had been too limited to enable him to be of much assistance.

Doubling the Puerto de Piñas, the little vessel entered the river Birú, the misapplication of which name is supposed by some to have given rise to that of the empire of the Incas.[12] After sailing up this stream for a couple of leagues, Pizarro came to anchor, and, disembarking his whole force except the sailors, proceeded at the head of it to explore the country. The land spread out into a vast swamp, where the heavy rains had settled in pools of stagnant water, and the muddy soil afforded no footing to the traveller. This dismal morass was fringed with woods, through whose thick and tangled undergrowth they found it difficult to penetrate; and, emerging from them, they came out on a hilly country, so rough and rocky in its character that their feet were cut to the bone, and the weary soldier, encumbered with his heavy mail or thick-padded doublet of cotton, found it difficult to drag one foot after the other. The heat at times was

[12] Zarate, Conq. del Peru, lib. 1, cap. 1.—Herrera, Hist. general, dec. 3, lib. 6, cap. 13.

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oppressive; and, fainting with toil and famished for want of food, they sank down on the earth from mere exhaustion. Such was the ominous commencement of the expedition to Peru.

Pizarro, however, did not lose heart. He endeavoured to revive the spirits of his men, and besought them not to be discouraged by difficulties which a brave heart would be sure to overcome, reminding them of the golden prize which awaited those who persevered. Yet it was obvious that nothing was to be gained by remaining longer in this desolate region. Returning to their vessel, therefore, it was suffered to drop down the river and proceed along its southern course on the great ocean.

After coasting a few leagues, Pizarro anchored off a place not very inviting in its appearance, where he took in a supply of wood and water. Then, stretching more towards the open sea, he held on in the same direction towards the south. But in this he was baffled by a succession of heavy tempests, accompanied with such tremendous peals of thunder and floods of rain as are found only in the terrible storms of the tropics. The sea was lashed into fury, and, swelling into mountain billows, threatened every moment to overwhelm the crazy little bark, which opened at every seam. For ten days the unfortunate voyagers were tossed about by the pitiless elements, and it was only by incessant exertions—the exertions of despair—that they preserved the ship from foundering. To add to their calamities, their provisions began to fail, and they were short of water, of which they had been furnished only with a small number of casks; for Almagro had counted on their recruiting their scanty supplies, from time to time, from the shore. Their

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meat was wholly consumed, and they were reduced to the wretched allowance of two ears of Indian corn a day for each man.

Thus harassed by hunger and the elements, the battered voyagers were too happy to retrace their course and regain the port where they had last taken in supplies of wood and water. Yet nothing could be more unpromising than the aspect of the country. It had the same character of low, swampy soil that distinguished the former landing-place; while thick-matted forests, of a depth which the eye could not penetrate, stretched along the coast to an interminable length. It was in vain that the wearied Spaniards endeavoured to thread the mazes of this tangled thicket, where the creepers and flowering vines, that shoot up luxuriant in a hot and humid atmosphere, had twined themselves round the huge trunks of the forest-trees and made a net-work that could be opened only with the axe. The rain, in the mean time, rarely slackened, and the ground, strewed with leaves and saturated with moisture, seemed to slip away beneath their feet.

Nothing could be more dreary and disheartening than the aspect of these funereal forests, where the exhalations from the overcharged surface of the ground poisoned the air, and seemed to allow no life, except that, indeed, of myriads of insects, whose enamelled wings glanced to and fro, like sparks of fire, in every opening of the woods. Even the brute creation appeared instinctively to have shunned the fatal spot, and neither beast nor bird of any description was seen by the wanderers. Silence reigned unbroken in the heart of these dismal solitudes; at least, the only sounds that could be heard were the plashing of the

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rain-drops on the leaves, and the tread of the forlorn adventurers.[13]

Entirely discouraged by the aspect of the country, the Spaniards began to comprehend that they had gained nothing by changing their quarters from sea to shore, and they felt the most serious apprehensions of perishing from famine in a region which afforded nothing but such unwholesome berries as they could pick here and there in the woods. They loudly complained of their hard lot, accusing their commander as the author of all their troubles, and as deluding them with promises of a fairy-land, which seemed to recede in proportion as they advanced. It was of no use, they said, to contend against fate, and it was better to take their chance of regaining the port of Panamá in time to save their lives, than to wait where they were to die of hunger.

But Pizarro was prepared to encounter much greater evils than these before returning to Panamá, bankrupt in credit, an object of derision as a vainglorious dreamer who had persuaded others to embark in an adventure which he had not the courage to carry through himself. The present was his only chance. To return would be ruin. He used every argument, therefore, that mortified pride or avarice could suggest to turn his followers from their purpose; represented to them that these were the troubles that necessarily lay in the path of the discoverer, and called to mind the brilliant successes of their countrymen in other quarters, and the repeated reports which they had

[13] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 180.—Relacion del primer Descub., MS.—Montesinos, Annales, MS. año 1515.—Zarate, Conq. del Peru, lib. 1, cap. 1.—Garcilasso, Com. Real., Parte 2, lib. 1, cap. 7.—Herrera, Hist. general, dec. 3, lib. 6, cap. 13.

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themselves received of the rich regions along this coast, of which it required only courage and constancy on their part to become the masters. Yet as their present exigencies were pressing, he resolved to send back the vessel to the Isle of Pearls, to lay in a fresh stock of provisions for his company, which might enable them to go forward with renewed confidence. The distance was not great, and in a few days they would all be relieved from their perilous position. The officer detached on this service was named Montenegro; and taking with him nearly half the company, after receiving Pizarro's directions, he instantly weighed anchor and steered for the Isle of Pearls.

On the departure of his vessel, the Spanish commander made an attempt to explore the country and see if some Indian settlement might not be found, where he could procure refreshments for his followers. But his efforts were vain, and no trace was visible of a human dwelling; though in the dense and impenetrable foliage of the equatorial regions the distance of a few rods might suffice to screen a city from observation. The only means of nourishment left to the unfortunate adventurers were such shell-fish as they occasionally picked up on the shore, or the bitter buds of the palm-tree, and such berries and unsavoury herbs as grew wild in the woods. Some of these were so poisonous that the bodies of those who ate them swelled up and were tormented with racking pains. Others, preferring famine to this miserable diet, pined away from weakness and actually died of starvation. Yet their resolute leader strove to maintain his own cheerfulness and to keep up the drooping spirits of his men. He freely shared with them his scanty stock of provisions, was unwearied in his endeavours to procure them

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sustenance, tended the sick, and ordered barracks to be constructed for their accommodation, which might at least shelter them from the drenching storms of the season. By this ready sympathy with his followers in their sufferings he obtained an ascendency over their rough natures which the assertion of authority, at least in the present extremity, could never have secured to him.

Day after day, week after week, had now passed away, and no tidings were heard of the vessel that was to bring relief to the wanderers. In vain did they strain their eyes over the distant waters to catch a glimpse of their coming friends. Not a speck was to be seen in the blue distance, where the canoe of the savage dared not venture, and the sail of the white man was not yet spread. Those who had borne up bravely at first now gave way to despondency, as they felt themselves abandoned by their countrymen on this desolate shore. They pined under that sad feeling which "maketh the heart sick." More than twenty of the little band had already died, and the survivors seemed to be rapidly following.[14]

At this crisis reports were brought to Pizarro of a light having been seen through a distant opening in the woods. He hailed the tidings with eagerness, as intimating the existence of some settlement in the neighbourhood, and, putting himself at the head of a small party, went in the direction pointed out, to reconnoitre. He was not disappointed, and, after extricating himself from a dense wilderness of underbrush and foliage, he emerged into an open space, where a small Indian village was planted. The timid inhabit-

[14] Herrera, Hist. general, dec. 3, lib. 6, cap. 13.—Relacion del primer, Descub., MS.—Xerez, Conq. del Peru, ubi supra.

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ants, on the sudden apparition of the strangers, quitted their huts in dismay; and the famished Spaniards, rushing in, eagerly made themselves masters of their contents. These consisted of different articles of food, chiefly maize and cocoanuts. The supply, though small, was too seasonable not to fill them with rapture.

The astonished natives made no attempt at resistance. But, gathering more confidence as no violence was offered to their persons, they drew nearer the white men, and inquired, "Why they did not stay at home and till their own lands, instead of roaming about to rob others who had never harmed them?"[15] Whatever may have been their opinion as to the question of right, the Spaniards, no doubt, felt then that it would have been wiser to do so. But the savages wore about their persons gold ornaments of some size, though of clumsy workmanship. This furnished the best reply to their demand. It was the golden bait which lured the Spanish adventurer to forsake his pleasant home for the trials of the wilderness. From the Indians Pizarro gathered a confirmation of the reports he had so often received of a rich country lying farther south; and at the distance of ten days' journey across the mountains, they told him, there dwelt a mighty monarch whose dominions had been invaded by another still more powerful, the Child of the Sun.[16] It may have been

[15] "Porque decian à los Castellanos, que por què no sembraban, i cogian, sin andar tomando los Bastimentos agenos, pasando tantos trabajos?" Herrera, Hist. general, loc. cit.

[16] "Dioles noticia el viejo por medio del lengua, como diez soles de alli habia un Rey muy poderoso yendo por espesas montañas, y que otro mas poderoso hijo del sol habia venido de milagro á quitarle el Reino sobre que tenian mui sangrientas batallas." (Montesinos, Annales, MS., año 1525.) The conquest of Quito by Huayna Capac took place more than thirty years before this period in our history. But the particulars of this revolution, its time or precise the-

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the invasion of Quito that was meant, by the valiant Inca Huayna Capac, which took place some years previous to Pizarro's expedition.

At length, after the expiration of more than six weeks, the Spaniards beheld with delight the return of the wandering bark that had borne away their comrades, and Montenegro sailed into port with an ample supply of provisions for his famishing countrymen. Great was his horror at the aspect presented by the latter, their wild and haggard countenances and wasted frames,—so wasted by hunger and disease that their old companions found it difficult to recognize them. Montenegro accounted for his delay by incessant head-winds and bad weather; and he himself had also a doleful tale to tell of the distress to which he and his crew had been reduced by hunger on their passage to the Isle of Pearls. It is minute incidents like these with which we have been occupied that enable one to comprehend the extremity of suffering to which the Spanish adventurer was subjected in the prosecution of his great work of discovery.

Revived by the substantial nourishment to which they had so long been strangers, the Spanish cavaliers, with the buoyancy that belongs to men of a hazardous and roving life, forgot their past distresses in their eagerness to prosecute their enterprise. Re-embarking, therefore, on board his vessel, Pizarro bade adieu to the scene of so much suffering, which he branded with the appropriate name of *Puerto de la Hambre*,

atre, were probably but very vaguely comprehended by the rude nations in the neighbourhood of Panamá; and their allusion to it in an unknown dialect was as little comprehended by the Spanish voyagers, who must have collected their information from signs much more than words.

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the Port of Famine, and again opened his sails to a favourable breeze that bore him onwards towards the south.

Had he struck boldly out into the deep, instead of hugging the inhospitable shore, where he had hitherto found so little to recompense him, he might have spared himself the repetition of wearisome and unprofitable adventures and reached by a shorter route the point of his destination. But the Spanish mariner groped his way along these unknown coasts, landing at every convenient headland, as if fearful lest some fruitful region or precious mine might be overlooked should a single break occur in the line of survey. Yet it should be remembered that, though the true point of Pizarro's destination is obvious to us, familiar with the topography of these countries, he was wandering in the dark, feeling his way along inch by inch, as it were, without chart to guide him, without knowledge of the seas or of the bearings of the coast, and even with no better defined idea of the object at which he aimed than that of a land, teeming with gold, that lay somewhere at the south! It was a hunt after an *El Dorado*, on information scarcely more circumstantial or authentic than that which furnished the basis of so many chimerical enterprises in this land of wonders. Success only, the best argument with the multitude, redeemed the expeditions of Pizarro from a similar imputation of extravagance.

Holding on his southerly course under the lee of the shore, Pizarro, after a short run, found himself abreast of an open reach of country, or at least one less encumbered with wood, which rose by a gradual swell as it receded from the coast. He landed with a small body of men, and, advancing a short distance into the in-

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terior, fell in with an Indian hamlet. It was abandoned by the inhabitants, who on the approach of the invaders had betaken themselves to the mountains; and the Spaniards, entering their deserted dwellings, found there a good store of maize and other articles of food, and rude ornaments of gold of considerable value. Food was not more necessary for their bodies than was the sight of gold, from time to time, to stimulate their appetite for adventure. One spectacle, however, chilled their blood with horror. This was the sight of human flesh, which they found roasting before the fire, as the barbarians had left it, preparatory to their obscene repast. The Spaniards, conceiving that they had fallen in with a tribe of Caribs, the only race in that part of the New World known to be cannibals, retreated precipitately to their vessel.[17] They were not steeled by sad familiarity with the spectacle, like the Conquerors of Mexico.

The weather, which had been favourable, now set in tempestuous, with heavy squalls, accompanied by incessant thunder and lightning, and the rain, as usual in these tropical tempests, descended not so much in drops as in unbroken sheets of water. The Spaniards, however, preferred to take their chance on the raging element rather than remain in the scene of such brutal abominations. But the fury of the storm gradually subsided, and the little vessel held on her way along the coast, till, coming abreast of a bold point of land named by Pizarro Punta Quemada, he gave orders to

[17] "I en las Ollas de la comida, que estaban al Fuego, entre la Carne, que sacaban, havia Pies i Manos de Hombres, de donde conocieron, que aquellos Indios eran Caribes." Herrera, Hist. general, dec. 3, lib. 8, cap. 11.

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anchor. The margin of the shore was fringed with a deep belt of mangrove-trees, the long roots of which, interlacing one another, formed a kind of submarine lattice-work that made the place difficult of approach. Several avenues, opening through this tangled thicket, led Pizarro to conclude that the country must be inhabited, and he disembarked, with the greater part of his force, to explore the interior.

He had not penetrated more than a league when he found his conjecture verified by the sight of an Indian town, of larger size than those he had hitherto seen, occupying the brow of an eminence, and well defended by palisades. The inhabitants, as usual, had fled, but left in their dwellings a good supply of provisions and some gold trinkets, which the Spaniards made no difficulty of appropriating to themselves. Pizarro's flimsy bark had been strained by the heavy gales it had of late encountered, so that it was unsafe to prosecute the voyage farther without more thorough repairs than could be given to her on this desolate coast. He accordingly determined to send her back with a few hands to be careened at Panamá, and meanwhile to establish his quarters in his present position, which was so favourable for defence. But first he despatched a small party under Montenegro to reconnoitre the country, and, if possible, to open a communication with the natives.

The latter were a warlike race. They had left their habitations in order to place their wives and children in safety. But they had kept an eye on the movements of the invaders, and when they saw their forces divided they resolved to fall upon each body singly before it could communicate with the other. So soon, therefore, as Montenegro had penetrated through the defiles

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of the lofty hills which shoot out like spurs of the Cordilleras along this part of the coast, the Indian warriors, springing from their ambush, sent off a cloud of arrows and other missiles that darkened the air, while they made the forest ring with their shrill war-whoop. The Spaniards, astonished at the appearance of the savages, with their naked bodies gaudily painted, and brandishing their weapons as they glanced among the trees and straggling underbrush that choked up the defile, were taken by surprise and thrown for a moment into disarray. Three of their number were killed and several wounded. Yet, speedily rallying, they returned the discharge of the assailants with their cross-bows,—for Pizarro's troops do not seem to have been provided with muskets on this expedition,—and then, gallantly charging the enemy, sword in hand, succeeded in driving them back into the fastnesses of the mountains. But it only led them to shift their operations to another quarter, and make an assault on Pizarro before he could be relieved by his lieutenant.

Availing themselves of their superior knowledge of the passes, they reached that commander's quarters long before Montenegro, who had commenced a countermarch in the same direction; and, issuing from the woods, the bold savages saluted the Spanish garrison with a tempest of darts and arrows, some of which found their way through the joints of the harness and the quilted mail of the cavaliers. But Pizarro was too well-practised a soldier to be off his guard. Calling his men about him, he resolved not to abide the assault tamely in the works, but to sally out and meet the enemy on their own ground. The barbarians, who had advanced near the defences, fell back as the Spaniards burst forth with their valiant leader at their head.

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But soon returning with admirable ferocity to the charge, they singled out Pizarro, whom, by his bold bearing and air of authority they easily recognized as the chief, and, hurling at him a storm of missiles, wounded him, in spite of his armour, in no less than seven places.[18]

Driven back by the fury of the assault directed against his own person, the Spanish commander retreated down the slope of the hill, still defending himself as he could with sword and buckler, when his foot slipped and he fell. The enemy set up a fierce yell of triumph, and some of the boldest sprang forward to despatch him. But Pizarro was on his feet in an instant, and, striking down two of the foremost with his strong arm, held the rest at bay till his soldiers could come to the rescue. The barbarians, struck with admiration at his valour, began to falter, when Montenegro luckily coming on the ground at the moment, and falling on their rear, completed their confusion; and, abandoning the field, they made the best of their way into the recesses of the mountains. The ground was covered with their slain; but the victory was dearly purchased by the death of two more Spaniards and a long list of wounded.

A council of war was then called. The position had lost its charm in the eyes of the Spaniards, who had met here with the first resistance they had yet experienced on their expedition. It was necessary to place the wounded in some secure spot, where their injuries could be attended to. Yet it was not safe to proceed farther, in the crippled state of their vessel. On the

[18] Naharro, Relacion sumaria, MS.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 180.—Zarate, Conq. del Peru, lib. 1, cap. 1.—Balboa, Hist. du Pérou, chap. 15.

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whole, it was decided to return and report their proceedings to the governor; and, though the magnificent hopes of the adventurers had not been realized, Pizarro trusted that enough had been done to vindicate the importance of the enterprise and to secure the countenance of Pedrarias for the further prosecution of it.[19]

Yet Pizarro could not make up his mind to present himself, in the present state of the undertaking, before the governor. He determined, therefore, to be set on shore with the principal part of his company at Chicamá, a place on the main land, at a short distance west of Panamá. From this place, which he reached without any further accident, he despatched the vessel, and in it his treasurer, Nicolas de Ribera, with the gold he had collected, and with instructions to lay before the governor a full account of his discoveries and the result of the expedition.

While these events were passing, Pizarro's associate, Almagro, had been busily employed in fitting out another vessel for the expedition at the port of Panamá. It was not till long after his friend's departure that he was prepared to follow him. With the assistance of Luque, he at length succeeded in equipping a small caravel and embarking a body of between sixty and seventy adventurers, mostly of the lowest order of the colonists. He steered in the track of his comrade, with the intention of overtaking him as soon as possible. By a signal previously concerted of notching the trees, he was able to identify the spots visited by Pizarro,—Puerto de Piñas, Puerto de la Hambre, Pueblo Quemado,—touching successively at every point of the

[19] Herrera, Hist. general, dec. 3, lib. 8, cap. 11.—Xerez, ubi supra.

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coast explored by his countrymen, though in a much shorter time. At the last-mentioned place he was received by the fierce natives with the same hostile demonstrations as Pizarro, though in the present encounter the Indians did not venture beyond their defences. But the hot blood of Almagro was so exasperated by this check that he assaulted the place and carried it sword in hand, setting fire to the outworks and dwellings, and driving the wretched inhabitants into the forests.

His victory cost him dear. A wound from a javelin on the head caused an inflammation in one of his eyes, which, after great anguish, ended in the loss of it. Yet the intrepid adventurer did not hesitate to pursue his voyage, and, after touching at several places on the coast, some of which rewarded him with a considerable booty in gold, he reached the mouth of the Rio de San Juan, about the fourth degree of north latitude. He was struck with the beauty of the stream, and with the cultivation on its borders, which were sprinkled with Indian cottages showing some skill in their construction, and altogether intimating a higher civilization than any thing he had yet seen.

Still his mind was filled with anxiety for the fate of Pizarro and his followers. No trace of them had been found on the coast for a long time, and it was evident they must have foundered at sea or made their way back to Panamá. This last he deemed most probable; as the vessel might have passed him unnoticed under the cover of the night or of the dense fogs that sometimes hang over the coast.

Impressed with this belief, he felt no heart to continue his voyage of discovery, for which, indeed, his

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single bark, with its small complement of men, was altogether inadequate. He proposed, therefore, to return without delay. On his way he touched at the Isle of Pearls, and there learned the result of his friend's expedition and the place of his present residence. He directed his course at once to Chicamá, where the two cavaliers soon had the satisfaction of embracing each other and recounting their several exploits and escapes. Almagro returned even better freighted with gold than his confederate, and at every step of his progress he had collected fresh confirmation of the existence of some great and opulent empire in the South. The confidence of the two friends was much strengthened by their discoveries; and they unhesitatingly pledged themselves to one another to die rather than abandon the enterprise.[20]

The best means of obtaining the levies requisite for so formidable an undertaking—more formidable, as it now appeared to them, than before—were made the subject of long and serious discussion. It was at length decided that Pizarro should remain in his present quarters, inconvenient and even unwholesome as they were rendered by the humidity of the climate and the pestilent swarms of insects that filled the atmosphere. Almagro would pass over to Panamá, lay the case before the governor, and secure, if possible, his good will towards the prosecution of the enterprise. If no obstacle were thrown in their way from this quarter, they might hope, with the assistance of Luque,

[20] Xerez, ubi supra.—Naharro, Relacion sumaria, MS.—Zarate, Conq. del Peru, loc. cit.—Balboa, Hist. du Pérou, chap. 15.—Relacion del primer Descub., MS.—Herrera, Hist. general, dec. 3, lib. 8, cap. 13.—Levinus Apollonius, fol. 12.—Gomara, Hist. de las Ind., cap. 108.

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to raise the necessary supplies; while the results of the recent expedition were sufficiently encouraging to draw adventurers to their standard in a community which had a craving for excitement that gave even danger a charm, and which held life cheap in comparison with gold.

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CHAPTER III.

The Famous Contract.—Second Expedition.—Ruiz explores the Coast.—Pizarro's Sufferings in the Forests.—Arrival of new Recruits.—Fresh Discoveries and Disasters.—Pizarro on the Isle of Gallo.

1526–1527.

On his arrival at Panamá, Almagro found that events had taken a turn less favourable to his views than he had anticipated. Pedrarias, the governor, was preparing to lead an expedition in person against a rebellious officer in Nicaragua; and his temper, naturally not the most amiable, was still further soured by this defection of his lieutenant and the necessity it imposed on him of a long and perilous march. When, therefore, Almagro appeared before him with the request that he might be permitted to raise further levies to prosecute his enterprise, the governor received him with obvious dissatisfaction, listened coldly to the narrative of his losses, turned an incredulous ear to his magnificent promises for the future, and bluntly demanded an account of the lives which had been sacrificed by Pizarro's obstinacy, but which, had they been spared, might have stood him in good stead in his present expedition to Nicaragua. He positively declined to countenance the rash schemes of the two adventurers any longer, and the conquest of Peru would have been crushed in the bud but for the efficient interposition of the remaining associate, Fernando de Luque.

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This sagacious ecclesiastic had received a very different impression from Almagro's narrative from that which had been made on the mind of the irritable governor. The actual results of the enterprise in gold and silver thus far, indeed, had been small,—forming a mortifying contrast to the magnitude of their expectations. But in another point of view they were of the last importance; since the intelligence which the adventurers had gained at every successive stage of their progress confirmed, in the strongest manner, the previous accounts, received from Andagoya and others, of a rich Indian empire at the south, which might repay the trouble of conquering it as well as Mexico had repaid the enterprise of Cortés. Fully entering, therefore, into the feelings of his military associates, he used all his influence with the governor to incline him to a more favourable view of Almagro's petition; and no one in the little community of Panamá exercised greater influence over the councils of the executive than Father Luque, for which he was indebted no less to his discretion and acknowledged sagacity than to his professional station.

But while Pedrarias, overcome by the arguments or importunity of the churchman, yielded a reluctant assent to the application, he took care to testify his displeasure with Pizarro, on whom he particularly charged the loss of his followers, by naming Almagro as his equal in command in the proposed expedition. This mortification sank deep into Pizarro's mind. He suspected his comrade, with what reason does not appear, of soliciting this boon from the governor. A temporary coldness arose between them, which subsided, in outward show at least, on Pizarro's reflecting that it was better to have this authority conferred on

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a friend than on a stranger, perhaps an enemy. But the seeds of permanent distrust were left in his bosom, and lay waiting for the due season to ripen into a fruitful harvest of discord.[1]

Pedrarias had been originally interested in the enterprise, at least so far as to stipulate for a share of the gains, though he had not contributed, as it appears, a single ducat towards the expenses. He was at length, however, induced to relinquish all right to a share of the contingent profits. But in his manner of doing so he showed a mercenary spirit better becoming a petty trader than a high officer of the crown. He stipulated that the associates should secure to him the sum of one thousand *pesos de oro* in requital of his good will, and they eagerly closed with his proposal, rather than be encumbered with his pretensions. For so paltry a consideration did he resign his portion of the rich spoil of the Incas![2] But the governor was not gifted with the eye of a prophet. His avarice was

[1] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 180.—Montesinos, Annales, MS., año 1526.—Herrera, Hist. general, dec. 3, lib. 8, cap. 12.

[2] Such is the account of Oviedo, who was present at the interview between the governor and Almagro when the terms of compensation were discussed. The dialogue, which is amusing enough, and well told by the old Chronicler, may be found translated in Appendix No. 5. Another version of the affair is given in the *Relacion*, often quoted by me, of one of the Peruvian conquerors, in which Pedrarias is said to have gone out of the partnership voluntarily, from his disgust at the unpromising state of affairs: "Vueltos con la dicha gente á Panamá, destrozados y gastados que ya no tenian haciendas para tornar con provisiones y gentes que todo lo habian gastado, el dicho Pedrarias de Avila les dijo, que ya el no queria mas hacer compañia con ellos en los gastos de la armada, que si ellos querian volver á su costa, que lo hiciesen; y ansi como gente que habia perdido todo lo que tenia y tanto habia trabajado, acordaron de tornar á proseguir su jornada y dar fin á las vidas y haciendas que les quedaba, ó descubrir aquella tierra, y ciertamente ellos tubieron grande constancia y animo." Relacion del primer Descub., MS.

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of that short-sighted kind which defeats itself. He had sacrificed the chivalrous Balboa just as that officer was opening to him the conquest of Peru, and he would now have quenched the spirit of enterprise, that was taking the same direction, in Pizarro and his associates.

Not long after this, in the following year, he was succeeded in his government by Don Pedro de los Rios, a cavalier of Cordova. It was the policy of the Castilian crown to allow no one of the great colonial officers to occupy the same station so long as to render himself formidable by his authority.[3] It had, moreover, many particular causes of disgust with Pedrarias. The functionary sent out to succeed him was fortified with ample instructions for the good of the colony, and especially of the natives, whose religious conversion was urged as a capital object, and whose personal freedom was unequivocally asserted, as loyal vassals of the crown. It is but justice to the Spanish government to admit that its provisions were generally guided by a humane and considerate policy, which was as regularly frustrated by the cupidity of the colonist and the capricious cruelty of the conqueror. The few remaining years of Pedrarias were spent in petty squabbles, both of a personal and official nature; for he was still continued in office, though in one of less consideration

[3] This policy is noticed by the sagacious Martyr: "De mutandis namque plærisque gubernatoribus, ne longa nimis imperii assuetudine insolescant, cogitatur, qui præcipue non fuerint prouinciarum domitores, de hisce ducibus namque alia ratio ponderatur." (De Orbe Novo (Parisiis, 1587), p. 498.) One cannot but regret that the philosopher who took so keen an interest in the successive revelations of the different portions of the New World should have died before the empire of the Incas was disclosed to Europeans. He lived to learn and to record the wonders of

"Rich Mexico, the seat of Montezuma;
Not Cuzco in Peru, the richer seat of Atabalipa."

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than that which he had hitherto filled. He survived but a few years, leaving behind him a reputation not to be envied, of one who united a pusillanimous spirit with uncontrollable passions, but who displayed, notwithstanding, a certain energy of character, or, to speak more correctly, an impetuosity of purpose, which might have led to good results had it taken a right direction. Unfortunately, his lack of discretion was such that the direction he took was rarely of service to his country or to himself.

Having settled their difficulties with the governor, and obtained his sanction to their enterprise, the confederates lost no time in making the requisite preparations for it. Their first step was to execute the memorable contract which served as the basis of their future arrangements; and, as Pizarro's name appears in this, it seems probable that that chief had crossed over to Panamá so soon as the favourable disposition of Pedrarias had been secured.[4] The instrument, after invoking in the most solemn manner the names of the Holy Trinity and Our Lady the Blessed Virgin, sets forth that whereas the parties have full authority to discover and subdue the countries and provinces lying south of the Gulf, belonging to the empire of Peru, and as Fernando de Luque had advanced the funds for the enterprise in bars of gold of the value of twenty thousand *pesos*, they mutually bind themselves to divide equally among them the whole of the conquered territory. This stipulation is reiterated over and over

[4] In opposition to most authorities,—but not to the judicious Quintana,—I have conformed to Montesinos, in placing the execution of the contract at the commencement of the second, instead of the first, expedition. This arrangement coincides with the date of the instrument itself, which, moreover, is reported *in extenso* by no ancient writer whom I have consulted except Montesinos.

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again, particularly with reference to Luque, who, it is declared, is to be entitled to one-third of all lands, *repartimientos*, treasures of every kind, gold, silver, and precious stones,—to one-third even of all vassals, rents, and emoluments arising from such grants as may be conferred by the crown on either of his military associates, to be held for his own use, or for that of his heirs, assigns, or legal representative.

The two captains solemnly engage to devote themselves exclusively to the present undertaking until it is accomplished; and in case of failure in their part of the covenant they pledge themselves to reimburse Luque for his advances, for which all the property they possess shall be held responsible, and this declaration is to be a sufficient warrant for the execution of judgment against them, in the same manner as if it had proceeded from the decree of a court of justice.

The commanders, Pizarro and Almagro, made oath, in the name of God and the Holy Evangelists, sacredly to keep this covenant, swearing it on the missal, on which they traced with their own hands the sacred emblem of the cross. To give still greater efficacy to the compact, Father Luque administered the sacrament to the parties, dividing the consecrated wafer into three portions, of which each one of them partook; while the bystanders, says an historian, were affected to tears by this spectacle of the solemn ceremonial with which these men voluntarily devoted themselves to a sacrifice that seemed little short of insanity.[8]

The instrument, which was dated March 10th, 1526, was subscribed by Luque, and attested by three respect-

[8] This singular instrument is given at length by Montesinos. (Annales, MS., año 1526.) It may be found in the original in Appendix No. 6.

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able citizens of Panamá, one of whom signed on behalf of Pizarro, and the other for Almagro; since neither of these parties, according to the avowal of the instrument, was able to subscribe his own name.[6]

Such was the singular compact by which three obscure individuals coolly carved out and partitioned among themselves an empire of whose extent, power, and resources, of whose situation, of whose existence even, they had no sure or precise knowledge. The positive and unhesitating manner in which they speak of the grandeur of this empire, of its stores of wealth, so conformable to the event, but of which they could have really known so little, forms a striking contrast with the general skepticism and indifference manifested by nearly every other person, high and low, in the community of Panamá.[7]

The religious tone of the instrument is not the least remarkable feature in it, especially when we contrast this with the relentless policy pursued by the very men who were parties to it in their conquest of the country. "In the name of the Prince of Peace," says the illustrious historian of America, "they ratified a contract of which plunder and bloodshed were the objects."[8] The reflection seems reasonable. Yet, in criticising what is done, as well as what is written, we must take into account the spirit of the times.[9] The

[6] For some investigation of the fact, which has been disputed by more than one, of Pizarro's ignorance of the art of writing, see book 4, chap. 5, of this History.

[7] The epithet of *loco*, or "madman," was *punningly* bestowed on Father Luque, for his spirited exertions in behalf of the enterprise: *Padre Luque ò loco*, says Oviedo of him, as if it were synonymous. Historia de las Indias Islas e Tierra Firme del Mar Oceano, MS., Parte 3, lib. 8, cap. 1.

[8] Robertson, America, vol. iii. p. 5.

[9] "A perfect judge will read each work of wit
With the same spirit that its author writ,"

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invocation of Heaven was natural, where the object of the undertaking was in part a religious one. Religion entered more or less into the theory, at least, of the Spanish conquests in the New World. That motives of a baser sort mingled largely with these higher ones, and in different proportions according to the character of the individual, no one will deny. And few are they that have proposed to themselves a long career of action without the intermixture of some vulgar personal motive,—fame, honours, or emolument. Yet that religion furnishes a key to the American crusades, however rudely they may have been conducted, is evident from the history of their origin; from the sanction openly given to them by the Head of the Church; from the throng of self-devoted missionaries who followed in the track of the conquerors to garner up the rich harvest of souls; from the reiterated instructions of the crown, the great object of which was the conversion of the natives; from those superstitious acts of the iron-hearted soldiery themselves, which, however they may be set down to fanaticism, were clearly too much in earnest to leave any ground for the charge of hypocrisy. It was indeed a fiery cross that was borne over the devoted land, scathing and consuming it in its terrible progress; but it was still the cross, the sign of man's salvation, the only sign by which generations and generations yet unborn were to be rescued from eternal perdition.

It is a remarkable fact, which has hitherto escaped the notice of the historian, that Luque was not the real party to this contract. He represented another,

says the great bard of Reason. A fair criticism will apply the same rule to action as to writing, and, in the moral estimate of conduct, will take largely into account the spirit of the age which prompted it.

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who placed in his hands the funds required for the undertaking. This appears from an instrument signed by Luque himself and certified before the same notary that prepared the original contract. The instrument declares that the whole sum of twenty thousand *pesos* advanced for the expedition was furnished by the Licentiate Gaspar de Espinosa, then at Panamá; that the vicar acted only as his agent and by his authority; and that, in consequence, the said Espinosa and no other was entitled to a third of all the profits and acquisitions resulting from the conquest of Peru. This instrument, attested by three persons, one of them the same who had witnessed the original contract, was dated on the 6th of August, 1531.[10] The Licentiate Espinosa was a respectable functionary, who had filled the office of principal alcalde in Darien, and since taken a conspicuous part in the conquest and settlement of Tierra Firme. He enjoyed much consideration for his personal character and station; and it is remarkable that so little should be known of the manner in which the covenant so solemnly made was executed in reference to him. As in the case of Columbus, it is probable that the unexpected magnitude of the results was such as to prevent a faithful adherence to the original stipulation; and yet, from the same consideration, one can hardly doubt that the twenty thousand *pesos* of the bold speculator must have brought him a magnificent return. Nor did the

[10] The instrument making this extraordinary disclosure is cited at length in a manuscript entitled Noticia general del Perú, Tierra Firme y Chili, by Francisco Lopez de Caravantes, a fiscal officer in these colonies. The MS., formerly preserved in the library of the great college of Cuenca at Salamanca, is now to be found in her Majesty's library at Madrid. The passage is extracted by Quintana, Españoles célebres, tom. ii. Apend. No. 2, nota.

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worthy vicar of Panamá, as the history will show hereafter, go without his reward.

Having completed these preliminary arrangements, the three associates lost no time in making preparations for the voyage. Two vessels were purchased, larger and every way better than those employed on the former occasion. Stores were laid in, as experience dictated, on a larger scale than before, and proclamation was made of "an expedition to Peru." But the call was not readily answered by the skeptical citizens of Panamá. Of nearly two hundred men who had embarked on the former cruise, not more than three-fourths now remained.[11] This dismal mortality, and the emaciated, poverty-stricken aspect of the survivors, spoke more eloquently than the braggart promises and magnificent prospects held out by the adventurers. Still, there were men in the community of such desperate circumstances that any change seemed like a chance of bettering their condition. Most of the former company also, strange to say, felt more pleased to follow up the adventure to the end than to abandon it as they saw the light of a better day dawning upon them. From these sources the two captains succeeded in mustering about one hundred and sixty men, making altogether a very inadequate force for the conquest of an empire. A few horses were also purchased, and a better supply of ammunition and military stores than before, though still on a very limited scale. Considering their funds, the only way of accounting for this must be by the difficulty of obtaining supplies at

[11] "Con ciento i diez Hombres saliò de Panamà, i fue donde estaba el Capitan Piçarro con otros cinquenta de los primeros ciento i diez, que con èl salieron, i de los setenta, que el Capitan Almagro llevò, quando le fue à buscar, que los ciento i treinta ià eran muertos." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 180.

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Panamá, which, recently founded, and on the remote coast of the Pacific, could be approached only by crossing the rugged barrier of mountains, which made the transportation of bulky articles extremely difficult. Even such scanty stock of materials as it possessed was probably laid under heavy contribution, at the present juncture, by the governor's preparations for his own expedition to the north.

Thus indifferently provided, the two captains, each in his own vessel, again took their departure from Panamá, under the direction of Bartholomew Ruiz, a sagacious and resolute pilot, well experienced in the navigation of the Southern Ocean. He was a native of Moguer, in Andalusia, that little nursery of nautical enterprise, which furnished so many seamen for the first voyages of Columbus. Without touching at the intervening points of the coast, which offered no attraction to the voyagers, they stood farther out to sea, steering direct for the Rio de San Juan, the utmost limit reached by Almagro. The season was better selected than on the former occasion, and they were borne along by favourable breezes to the place of their destination, which they reached without accident in a few days. Entering the mouth of the river, they saw the banks well lined with Indian habitations; and Pizarro, disembarking at the head of a party of soldiers, succeeded in surprising a small village and carrying off a considerable booty of gold ornaments found in the dwellings, together with a few of the natives.[12]

Flushed with their success, the two chiefs were confident that the sight of the rich spoil so speedily

[12] Xerez, Conq. del Peru, ap. Barcia, tom. iii. pp. 180, 181.—Naharro, Relacion sumaria, MS.—Zarate, Conq. del Peru, lib. 1, cap. 1.—Herrera, Hist. general, dec. 3, lib. 8, cap. 13.

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obtained could not fail to draw adventurers to their standard in Panamá; and, as they felt more than ever the necessity of a stronger force to cope with the thickening population of the country which they were now to penetrate, it was decided that Almagro should return with the treasure and beat up for reinforcements, while the pilot Ruiz, in the other vessel, should reconnoitre the country towards the south, and obtain such information as might determine their future movements. Pizarro, with the rest of the force, would remain in the neighbourhood of the river, as he was assured by the Indian prisoners that not far off in the interior was an open reach of country, where he and his men could find comfortable quarters. This arrangement was instantly put in execution. We will first accompany the intrepid pilot in his cruise towards the south.

Coasting along the great continent, with his canvas still spread to favourable winds, the first place at which Ruiz cast anchor was off the little island of Gallo, about two degrees north. The inhabitants, who were not numerous, were prepared to give him a hostile reception; for tidings of the invaders had preceded them along the country, and even reached this insulated spot. As the object of Ruiz was to explore, not to conquer, he did not care to entangle himself in hostilities with the natives: so, changing his purpose of landing, he weighed anchor, and ran down the coast as far as what is now called the Bay of St. Matthew. The country, which, as he advanced, continued to exhibit evidence of a better culture as well as of a more dense population than the parts hitherto seen, was crowded, along the shores, with spectators, who gave no signs of fear or hostility. They stood

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gazing on the vessel of the white men as it glided smoothly into the crystal waters of the bay, fancying it, says an old writer, some mysterious being descended from the skies.

Without staying long enough on this friendly coast to undeceive the simple people, Ruiz, standing off shore, struck out into the deep sea; but he had not sailed far in that direction when he was surprised by the sight of a vessel, seeming in the distance like a caravel of considerable size, traversed by a large sail that carried it sluggishly over the waters. The old navigator was not a little perplexed by this phenomenon, as he was confident no European bark could have been before him in these latitudes, and no Indian nation yet discovered, not even the civilized Mexican, was acquainted with the use of sails in navigation. As he drew near, he found it was a large vessel, or rather raft, called *balsa* by the natives, consisting of a number of huge timbers of a light, porous wood, tightly lashed together with a frail flooring of reeds raised on them by way of deck. Two masts or sturdy poles, erected in the middle of the vessel, sustained a large square-sail of cotton, while a rude kind of rudder and a movable keel, made of plank inserted between the logs, enabled the mariner to give a direction to the floating fabric, which held on its course without the aid of oar or paddle.[13] The simple architecture of this craft was sufficient for the purposes of the natives, and indeed has continued to answer them to the present day; for, the *balsa*, surmounted by small thatched huts or

[13] "Traia sus manteles y antenas de muy fina madera y velas de algodon del mismo talle de manera que los nuestros navios." Relacion de los primeros Descubrimientos de F. Pizarro y Diego de Almagro, sacada del Codice No. 120 de la Biblioteca Imperial de Vienna, MS

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cabins, still supplies the most commodious means for the transportation of passengers and luggage on the streams and along the shores of this part of the South American continent.

On coming alongside, Ruiz found several Indians, both men and women, on board, some with rich ornaments on their persons, besides several articles wrought with considerable skill in gold and silver, which they were carrying for purposes of traffic to the different places along the coast. But what most attracted his attention was the woollen cloth of which some of their dresses were made. It was of a fine texture, delicately embroidered with figures of birds and flowers, and dyed in brilliant colours. He also observed in the boat a pair of balances made to weigh the precious metals.[14] His astonishment at these proofs of ingenuity and civilization, so much higher than anything he had ever seen in the country, was heightened by the intelligence which he collected from some of these Indians. Two of them had come from Tumbez, a Peruvian port, some degrees to the south; and they gave him to understand that in their neighbourhood the fields were covered with large flocks of the animals from which the wool was obtained, and that gold and

[14] In a short notice of this expedition, written apparently at the time of it, or soon after, a minute specification is given of the several articles found in the *balsa*; among them are mentioned vases and mirrors of burnished silver, and curious fabrics both cotton and woollen: "Espejos guarnecidos de la dicha plata, y tasas y otras vasijas para beber, trahian muchas mantas de lana y de algodon, y camisas y aljubas y alcaçeres y alaremes, y otras muchas ropas, todo lo mas de ello muy labrado de labores muy ricas de colores de grana y carmisi y azul y amarillo, y de todas otras colores de diversas maneras de labores y figuras de aves y animales, y Peccados, y arbolesas y trahian unos pesos chiquitos de pesar oro como hechura de Romana, y otras muchas cosas." Relacion sacada de la Biblioteca Imperial de Vienna, MS.

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silver were almost as common as wood in the palaces of their monarch. The Spaniards listened greedily to reports which harmonized so well with their fond desires. Though half distrusting the exaggeration, Ruiz resolved to detain some of the Indians, including the natives of Tumbez, that they might repeat the wondrous tale to his commander, and at the same time, by learning the Castilian, might hereafter serve as interpreters with their countrymen. The rest of the party he suffered to proceed without further interruption on their voyage. Then, holding on his course, the prudent pilot, without touching at any other point of the coast, advanced as far as the Punta de Pasado, about half a degree south, having the glory of being the first European who, sailing in this direction on the Pacific, had crossed the equinoctial line. This was the limit of his discoveries; on reaching which he tacked about, and, standing away to the north, succeeded, after an absence of several weeks, in regaining the spot where he had left Pizarro and his comrades.[15]

It was high time; for the spirits of that little band had been sorely tried by the perils they had encountered. On the departure of his vessels, Pizarro marched into the interior, in the hope of finding the pleasant champaign country which had been promised him by the natives. But at every step the forests seemed to grow denser and darker, and the trees towered to a

[15] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 181.—Relacion sacada de la Biblioteca Imperial de Vienna, MS.—Herrera, Hist. general, dec. 3, lib. 8, cap. 13.—One of the authorities speaks of his having been sixty days on this cruise. I regret not to be able to give precise dates of the events in these early expeditions. But chronology is a thing beneath the notice of these ancient chroniclers, who seem to think that the date of events so fresh in their own memory must be so in that of every one else.

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height such as he had never seen, even in these fruitful regions, where Nature works on so gigantic a scale.[16] Hill continued to rise above hill, as he advanced, rolling onward, as it were, by successive waves to join that colossal barrier of the Andes, whose frosty sides, far away above the clouds, spread out like a curtain of burnished silver, that seemed to connect the heavens with the earth.

On crossing these woody eminences, the forlorn adventurers would plunge into ravines of frightful depth, where the exhalations of a humid soil steamed up amidst the incense of sweet-scented flowers, which shone through the deep gloom in every conceivable variety of colour. Birds, especially of the parrot tribe, mocked this fantastic variety of nature with tints as brilliant as those of the vegetable world. Monkeys chattered in crowds above their heads, and made grimaces like the fiendish spirits of these solitudes; while hideous reptiles, engendered in the slimy depths of the pools, gathered round the footsteps of the wanderers. Here was seen the gigantic boa, coiling his unwieldy folds about the trees, so as hardly to be distinguished from their trunks, till he was ready to dart upon his prey; and alligators lay basking on the borders of the streams, or, gliding under the waters, seized their incautious victim before he was aware of their approach.[17] Many of the Spaniards perished miserably in this way, and others were waylaid by the natives, who kept a jealous eye on their movements and availed themselves of every opportunity to take them at advantage. Fourteen of Pizarro's men were cut off at

[16] "Todo era montañas, con arboles hasta el cielo!" Herrera, Hist. general, ubi supra.

[17] Ibid., ubi supra.

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once in a canoe which had stranded on the bank of a stream.[18]

Famine came in addition to other troubles, and it was with difficulty that they found the means of sustaining life on the scanty fare of the forest,—occasionally the potato, as it grew without cultivation, or the wild cocoanut, or, on the shore, the salt and bitter fruit of the mangrove; though the shore was less tolerable than the forest, from the swarms of mosquitos which compelled the wretched adventurers to bury their bodies up to their very faces in the sand. In this extremity of suffering, they thought only of return; and all schemes of avarice and ambition—except with Pizarro and a few dauntless spirits—were exchanged for the one craving desire to return to Panamá.

It was at this crisis that the pilot Ruiz returned with the report of his brilliant discoveries; and, not long after, Almagro sailed into port with his vessel laden with provisions and a considerable reinforcement of volunteers. The voyage of that commander had been prosperous. When he arrived at Panamá, he found the government in the hands of Don Pedro de los Rios; and he came to anchor in the harbour, unwilling to trust himself on shore till he had obtained from Father Luque some account of the dispositions of the executive. These were sufficiently favourable; for the new governor had particular instructions fully to carry out the arrangements made by his predecessor with the associates. On learning Almagro's arrival, he came down to the port to welcome him, professing his willingness to afford every facility for the execution of his designs. Fortunately, just before this period a

[18] Herrera, loc. cit. — Gomara, Hist. de las Ind., cap. 108.—Navarro, Relacion sumaria, MS.

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small body of military adventurers had come to Panamá from the mother-country, burning with desire to make their fortunes in the New World. They caught much more eagerly than the old and wary colonists at the golden bait held out to them; and with their addition, and that of a few supernumerary stragglers who hung about the town, Almagro found himself at the head of a reinforcement of at least eighty men, with which, having laid in a fresh supply of stores, he again set sail for the Rio de San Juan.

The arrival of the new recruits all eager to follow up the expedition, the comfortable change in their circumstances produced by an ample supply of provisions, and the glowing pictures of the wealth that awaited them in the south, all had their effect on the dejected spirits of Pizarro's followers. Their late toils and privations were speedily forgotten, and, with the buoyant and variable feelings incident to a freebooter's life, they now called as eagerly on their commander to go forward in the voyage as they had before called on him to abandon it. Availing themselves of the renewed spirit of enterprise, the captains embarked on board their vessels, and, under the guidance of the veteran pilot, steered in the same track he had lately pursued.

But the favourable season for a southern course, which in these latitudes lasts but a few months in the year, had been suffered to escape. The breezes blew steadily towards the north, and a strong current, not far from shore, set in the same direction. The winds frequently rose into tempests, and the unfortunate voyagers were tossed about, for many days, in the boiling surges, amidst the most awful storms of thunder and lightning, until at length they found a secure

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haven in the island of Gallo, already visited by Ruiz. As they were now too strong in numbers to apprehend an assault, the crews landed, and, experiencing no molestation from the natives, they continued on the island for a fortnight, refitting their damaged vessels, and recruiting themselves after the fatigues of the ocean. Then, resuming their voyage, the captains stood towards the south until they reached the bay of St. Matthew. As they advanced along the coast, they were struck, as Ruiz had been before, with the evidences of a higher civilization constantly exhibited in the general aspect of the country and its inhabitants. The hand of cultivation was visible in every quarter. The natural appearance of the coast, too, had something in it more inviting; for instead of the eternal labyrinth of mangrove-trees, with their complicated roots snarled into formidable coils under the water, as if to waylay and entangle the voyager, the low margin of the sea was covered with a stately growth of ebony, and with a species of mahogany, and other hard woods that take the most brilliant and variegated polish. The sandal-wood, and many balsamic trees of unknown names, scattered their sweet odours far and wide, not in an atmosphere tainted with vegetable corruption, but on the pure breezes of the ocean, bearing health as well as fragrance on their wings. Broad patches of cultivated land intervened, disclosing hill-sides covered with the yellow maize and the potato, or checkered, in the lower levels, with blooming plantations of cacao.[19]

The villages became more numerous; and, as the

[19] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 181.—Relacion sacada de la Biblioteca Imperial de Vienna, MS.—Naharro, Relacion sumaria, MS.—Montesinos, Annales, MS., año 1526.—Zarate, Conq. del Peru, lib. 1, cap. 1.—Relacion del primer Descub., MS.

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vessels rode at anchor off the port of Tacamez, the Spaniards saw before them a town of two thousand houses or more, laid out into streets, with a numerous population clustering around it in the suburbs.[20] The men and women displayed many ornaments of gold and precious stones about their persons, which may seem strange, considering that the Peruvian Incas claimed a monopoly of jewels for themselves and the nobles on whom they condescended to bestow them. But, although the Spaniards had now reached the outer limits of the Peruvian empire, it was not Peru, but Quito, and that portion of it but recently brought under the sceptre of the Incas, where the ancient usages of the people could hardly have been effaced under the oppressive system of the American despots. The adjacent country was, moreover, particularly rich in gold, which, collected from the washings of the streams, still forms one of the staple products of Barbacoas. Here, too, was the fair River of Emeralds, so called from the quarries of the beautiful gem on its borders, from which the Indian monarchs enriched their treasury.[21]

The Spaniards gazed with delight on these undeniable

[20] Pizarro's secretary speaks of one of the towns as containing 3000 houses: "En esta Tierra havia muchos Mantenimientos, i la Gente tenia mui buena orden de vivir, los Pueblos con sus Calles, i Plaças: Pueblo havia que tenia mas de tres mil Casas, i otros havia menores." Conq. del Peru, ap. Barcia, tom. iii. p. 181.

[21] Stevenson, who visited this part of the coast early in the present century, is profuse in his description of its mineral and vegetable treasures. The emerald-mine in the neighbourhood of Las Esmeraldas, once so famous, is now placed under the ban of a superstition more befitting the times of the Incas. "I never visited it," says the traveller, "owing to the superstitious dread of the natives, who assured me that it was enchanted, and guarded by an enormous dragon, which poured forth thunder and lightning on those who dared to ascend the river." Residence in South America, vol. ii. p. 406.

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evidences of wealth, and saw in the careful cultivation of the soil a comfortable assurance that they had at length reached the land which had so long been seen in brilliant, though distant, perspective before them. But here again they were doomed to be disappointed by the warlike spirit of the people, who, conscious of their own strength, showed no disposition to quail before the invaders. On the contrary, several of their canoes shot out, loaded with warriors, who, displaying a gold mask as their ensign, hovered round the vessels with looks of defiance, and, when pursued, easily took shelter under the lee of the land.[22]

A more formidable body mustered along the shore, to the number, according to the Spanish accounts, of at least ten thousand warriors, eager, apparently, to come to close action with the invaders. Nor could Pizarro, who had landed with a party of his men in the hope of a conference with the natives, wholly prevent hostilities; and it might have gone hard with the Spaniards, hotly pressed by their resolute enemy so superior in numbers, but for a ludicrous accident reported by the historians as happening to one of the cavaliers. This was a fall from his horse, which so astonished the barbarians, who were not prepared for this division of what seemed one and the same being into two, that, filled with consternation, they fell back, and left a way open for the Christians to regain their vessels![23]

[22] "Salieron á los dichos navios quatorce canoas grandes con muchos Indios dos armados de oro y plata, y trahian en la una canoa ó en estandarte y encima de él un bolto de un mucho desio de oro, y dieron una suelta á los navios por avisarlos en manera que no los pudiese enojar, y asi dieron vuelta acia á su pueblo, y los navios no los pudieron tomar porque se metieron en los baxos junto á la tierra." Relacion sacada de la Biblioteca Imperial de Vienna, MS.

[23] "Al tiempo del romper los unos con los otros, uno de aquellos

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A council of war was now called. It was evident that the forces of the Spaniards were unequal to a contest with so numerous and well-appointed a body of natives; and, even if they should prevail here, they could have no hope of stemming the torrent which must rise against them in their progress,—for the country was becoming more and more thickly settled, and towns and hamlets started into view at every new headland which they doubled. It was better, in the opinion of some,—the faint-hearted,—to abandon the enterprise at once, as beyond their strength. But Almagro took a different view of the affair. "To go home," he said, "with nothing done, would be ruin, as well as disgrace. There was scarcely one but had left creditors at Panamá, who looked for payment to the fruits of this expedition. To go home now would be to deliver themselves at once into their hands. It would be to go to prison. Better to roam a freeman, though in the wilderness, than to lie bound with fetters in the dungeons of Panamá.[24] The only course for them," he concluded, "was the one lately pursued. Pizarro might find some more commodious place where he could remain with part of the force while he himself went back for recruits to Panamá. The story they

de caballo cayó del caballo abajo; y como los Indios vieron dividirse aquel animal en dos partes, teniendo por cierto que todo era una cosa, fué tanto el miedo que tubieron que volvieron las espaldas dando voces á los suyos, diciendo, que se habia hecho dos haciendo admiracion dello: lo cual no fué sin misterio; porque á no acaecer esto se presume, que mataran todos los cristianos." (Relacion del primer Descub., MS.) This way of accounting for the panic of the barbarians is certainly quite as credible as the explanation, under similar circumstances, afforded by the apparition of the militant apostle St. James, so often noticed by the historians of these wars.

[24] "No era bien bolver pobres, á pedir limosna, i morir en las Carceles, los que tenian deudas." Herrera, Hist. general, dec. 3, lib. 10, cap. 2.

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had now to tell of the riches of the land, as they had seen them with their own eyes, would put their expedition in a very different light, and could not fail to draw to their banner as many volunteers as they needed."

But this recommendation, however judicious, was not altogether to the taste of the latter commander, who did not relish the part, which constantly fell to him, of remaining behind in the swamps and forests of this wild country. "It is all very well," he said to Almagro, "for you, who pass your time pleasantly enough, careering to and fro in your vessel, or snugly sheltered in a land of plenty at Panamá; but it is quite another matter for those who stay behind to droop and die of hunger in the wilderness."[25] To this Almagro retorted with some heat, professing his own willingness to take charge of the brave men who would remain with him, if Pizarro declined it. The controversy assuming a more angry and menacing tone, from words they would have soon come to blows, as both, laying their hands on their swords, were preparing to rush on each other, when the treasurer Ribera, aided by the pilot Ruiz, succeeded in pacifying them. It required but little effort on the part of these cooler counsellors to convince the cavaliers of the folly of a conduct which

[25] "Como iba, i venia en los Navios, adonde no le faltaba Vitualla, no padecia la miseria de la hambre, i otras angustias que tenian, i ponian á todos en estrema congoja." (Herrara, Hist. general, dec. 3, lib. 10, cap. 2.) The cavaliers of Cortés and Pizarro, however doughty their achievements, certainly fell short of those knights-errant, commemorated by Hudibras, who,

"As some think,
Of old did neither eat nor drink;
Because, when thorough deserts vast
And regions desolate they past,
Unless they grazed, there's not one word
Of their provision on record;
Which made some confidently write,
They had no stomachs but to fight."

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must at once terminate the expedition in a manner little creditable to its projectors. A reconciliation consequently took place, sufficient, at least in outward show, to allow the two commanders to act together in concert. Almagro's plan was then adopted; and it only remained to find out the most secure and convenient spot for Pizarro's quarters.

Several days were passed in touching at different parts of the coast, as they retraced their course; but everywhere the natives appeared to have caught the alarm, and assumed a menacing, and from their numbers a formidable, aspect. The more northerly region, with its unwholesome fens and forests, where nature wages a war even more relentless than man, was not to be thought of. In this perplexity, they decided on the little island of Gallo, as being, on the whole, from its distance from the shore, and from the scantiness of its population, the most eligible spot for them in their forlorn and destitute condition.[26]

But no sooner was the resolution of the two captains made known than a feeling of discontent broke forth among their followers, especially those who were to remain with Pizarro on the island. "What!" they exclaimed, "were they to be dragged to that obscure spot to die by hunger? The whole expedition had been a cheat and a failure, from beginning to end.

[26] Pedro Pizarro, Descub. y Conq., MS.—Relacion sacada de la Biblioteca Imperial de Vienna, MS.—Naharro, Relacion sumaria, MS.—Zarate, Conq. del Peru, lib. 1, cap. 1.—Herrera, Hist. general, dec. 3, lib. 10, cap. 2.—It was singularly unfortunate that Pizarro, instead of striking farther south, should have so long clung to the northern shores of the continent. Dampier notices them as afflicted with incessant rain; while the inhospitable forests and the particularly ferocious character of the natives continued to make these regions but little known down to his time. See his Voyages and Adventures (London, 1776), vol. i. chap. 14.

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The golden countries, so much vaunted, had seemed to fly before them as they advanced; and the little gold they had been fortunate enough to glean had all been sent back to Panamá to entice other fools to follow their example. What had they got in return for all their sufferings? The only treasures they could boast were their bows and arrows, and they were now to be left to die on this dreary island, without so much as a rood of consecrated ground to lay their bones in!"[27]

In this exasperated state of feeling, several of the soldiers wrote back to their friends, informing them of their deplorable condition, and complaining of the cold-blooded manner in which they were to be sacrificed to the obstinate cupidity of their leaders. But the latter were wary enough to anticipate this movement, and Almagro defeated it by seizing all the letters in the vessels and thus cutting off at once the means of communication with their friends at home. Yet this act of unscrupulous violence, like most other similar acts, fell short of its purpose; for a soldier named Sarabia had the ingenuity to evade it by introducing a letter into a ball of cotton, which was to be taken to Panamá as a specimen of the products of the country and presented to the governor's lady.[28]

The letter, which was signed by several of the disaffected soldiery besides the writer, painted in gloomy colours the miseries of their condition, accused the two commanders of being the authors of this, and called

[27] "Miserablemente morir adonde aun no havia lugar Sagrado, para sepultura de sus cuerpos." Herrera, Hist. general, dec. 3, lib. 10, cap. 3.

[28] "Metieron en un ovillo de algodon una carta firmada de muchos en que sumariamente daban cuenta de las hambres, muertes y desnudez que padecian, y que era cosa de risa todo, pues las riquezas se habian convertido en flechas, y no havia otra cosa." Montesinos, Annales, MS., año 1527.

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on the authorities at Panamá to interfere by sending a vessel to take them from the desolate spot while some of them might still be found surviving the horrors of their confinement. The epistle concluded with a stanza, in which the two leaders were stigmatized as partners in a slaughter-house,—one being employed to drive in the cattle for the other to butcher. The verses, which had a currency in their day among the colonists to which they were certainly not entitled by their poetical merits, may be thus rendered into corresponding doggerel:

"Look out, Señor Governor,
For the drover while he's near;
Since he goes home to get the sheep
For the butcher, who stays here." [29]

[29] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 181.—Naharro, Relacion sumaria, MS.—Balboa, Hist. du Pérou, chap. 15.—"Al fin de la peticion que hacian en la carta al Governador puso Juan de Sarabia, natural de Trujillo, esta cuarteta:

Pues Señor Gobernador,
Mírelo bien por entero
que allá va el recogedor,
y acá queda el carnicero."

Montesinos, Annales, MS., año 1527.

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CHAPTER IV.

Indignation of the Governor.—Stern Resolution of Pizarro.—Prosecution of the Voyage.—Brilliant Aspect of Tumbez.—Discoveries along the Coast.—Return to Panamá.—Pizarro embarks for Spain.

1527-1528.

Not long after Almagro's departure, Pizarro sent off the remaining vessel, under the pretext of its being put in repair at Panamá. It probably relieved him of a part of his followers, whose mutinous spirit made them an obstacle rather than a help in his forlorn condition, and with whom he was the more willing to part from the difficulty of finding subsistence on the barren spot which he now occupied.

Great was the dismay occasioned by the return of Almagro and his followers in the little community of Panamá; for the letter surreptitiously conveyed in the ball of cotton fell into the hands for which it was intended, and the contents soon got abroad, with the usual quantity of exaggeration. The haggard and dejected mien of the adventurers, of itself, told a tale sufficiently disheartening, and it was soon generally believed that the few ill-fated survivors of the expedition were detained against their will by Pizarro, to end their days with their disappointed leader on his desolate island.

Pedro de los Rios, the governor, was so much incensed at the result of the expedition, and the waste of life it had occasioned to the colony, that he turned

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a deaf ear to all the applications of Luque and Almagro for further countenance in the affair; he derided their sanguine anticipations of the future, and finally resolved to send an officer to the isle of Gallo, with orders to bring back every Spaniard whom he should find still living in that dreary abode. Two vessels were immediately despatched for the purpose, and placed under charge of a cavalier named Tafur, a native of Cordova.

Meanwhile, Pizarro and his followers were experiencing all the miseries which might have been expected from the character of the barren spot on which they were imprisoned. They were, indeed, relieved from all apprehensions of the natives, since these had quitted the island on its occupation by the white men; but they had to endure the pains of hunger even in a greater degree than they had formerly experienced in the wild woods of the neighbouring continent. Their principal food was crabs and such shell-fish as they could scantily pick up along the shores. Incessant storms of thunder and lightning, for it was the rainy season, swept over the devoted island and drenched them with a perpetual flood. Thus, half naked, and pining with famine, there were few in that little company who did not feel the spirit of enterprise quenched within them, or who looked for any happier termination of their difficulties than that afforded by a return to Panamá. The appearance of Tafur, therefore, with his two vessels, well stored with provisions, was greeted with all the rapture that the crew of a sinking wreck might feel on the arrival of some unexpected succour; and the only thought, after satisfying the immediate cravings of hunger, was to embark and leave the detested isle for ever.

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But by the same vessel letters came to Pizarro from his two confederates, Luque and Almagro, beseeching him not to despair in his present extremity, but to hold fast to his original purpose. To return under the present circumstances would be to seal the fate of the expedition; and they solemnly engaged, if he would remain firm at his post, to furnish him in a short time with the necessary means for going forward.[1]

A ray of hope was enough for the courageous spirit of Pizarro. It does not appear that he himself had entertained, at any time, thoughts of returning. If he had, these words of encouragement entirely banished them from his bosom, and he prepared to stand the fortune of the cast on which he had so desperately ventured. He knew, however, that solicitations or remonstrances would avail little with the companions of his enterprise; and he probably did not care to win over the more timid spirits who, by perpetually looking back, would only be a clog on his future movements. He announced his own purpose, however, in a laconic but decided manner, characteristic of a man more accustomed to act than to talk, and well calculated to make an impression on his rough followers.

Drawing his sword, he traced a line with it on the sand from east to west. Then, turning towards the south, "Friends and comrades!" he said, "on that side are toil, hunger, nakedness, the drenching storm, desertion, and death; on this side, ease and pleasure. There lies Peru with its riches; here, Panamá and its poverty. Choose, each man, what best becomes a

[1] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 182.—Zarate, Conq. del Peru, lib. 1, cap. 2.—Montesinos, Annales, MS., año 1527.—Herrera, Hist. general, dec. 3, lib. 10, cap. 3.—Naharro, Relacion sumaria, MS.

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brave Castilian. For my part, I go to the south." So saying, he stepped across the line.[2] He was followed by the brave pilot Ruiz; next by Pedro de Candia, a cavalier, born, as his name imports, in one of the isles of Greece. Eleven others successively crossed the line, thus intimating their willingness to abide the fortunes of their leader, for good or for evil.[3] Fame, to quote the enthusiastic language of an ancient chronicler, has commemorated the names of this little band, "who thus, in the face of difficulties unexampled in history, with death rather than riches for their reward, preferred it all to abandoning their honour, and stood firm by their leader as an example of loyalty to future ages."[4]

But the act excited no such admiration in the mind of Tafur, who looked on it as one of gross disobedience

[2] "Obedeciola Pizarro y antes que se egecutase sacó un Puñal, y con notable animo hizo con la punta una raya de Oriente á Poniente; y señalando al medio dia, que era la parte de su noticia, y derrotero dijo; Camaradas y amigos, esta parte es la de la muerte, de los trabajos, de las hambres, de la desnudez, de los aguaceros, y desamparos; la otra la del gusto: Por aquí se ba á Panama á ser pobres, por allá al Peru á ser ricos. Escoja el que fuere buen Castellano lo que mas bien le estubiere. Diciendo esto pasó la raya: siguieronle Barthome Ruiz, natural de Moguer, Pedro de Candi Griego, natural de Candia." Montesinos, Annales, MS., año 1527.

[3] The names of these thirteen faithful companions are preserved in the convention made with the crown two years later, where they are suitably commemorated for their loyalty. Their names should not be omitted in a history of the Conquest of Peru. They were "Bartolomé Ruiz, Cristoval de Peralta, Pedro de Candia, Domingo de Soria Luce, Nicolas de Ribera, Francisco de Cuellar, Alonso de Molina, Pedro Alcon, Garcia de Jerez, Anton de Carrion, Alonso Briceño, Martin de Paz, Joan de la Torre."

[4] "Estos fueron los trece de la fama. Estos los que cercados de los mayores trabajos que pudo el Mundo ofrecer á hombres, y los que estando mas para esperar la muerte que las riquezas que se les prometian, todo lo pospusieron á la honra, y siguieron á su capitan y caudillo para egemplo de lealtad en lo futuro." Montesinos, Annales, MS., año 1527.

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to the commands of the governor, and as little better than madness, involving the certain destruction of the parties engaged in it. He refused to give any sanction to it himself by leaving one of his vessels with the adventurers to prosecute their voyage, and it was with great difficulty that he could be persuaded even to allow them a part of the stores which he had brought for their support. This had no influence on their determination, and the little party, bidding adieu to their returning comrades, remained unshaken in their purpose of abiding the fortunes of their commander.[5]

There is something striking to the imagination in the spectacle of these few brave spirits thus consecrating themselves to a daring enterprise, which seemed as far above their strength as any recorded in the fabulous annals of knight-errantry. A handful of men, without food, without clothing, almost without arms, without knowledge of the land to which they were bound, without vessel to transport them, were here left on a lonely rock in the ocean with the avowed purpose of carrying on a crusade against a powerful empire, staking their lives on its success. What is there in the legends of chivalry that surpasses it? This was the crisis of Pizarro's fate. There are moments in the lives of men, which, as they are seized or neglected, decide their future destiny.[6] Had Pizarro faltered from his

[5] Zarate, Conq. del Peru, lib. 1, cap. 2.—Montesinos, Annales, MS., año 1527. — Naharro, Relacion sumaria, MS. — Herrera, Hist. general, dec. 3, lib. 10, cap. 3.

[6] This common sentiment is expressed with uncommon beauty by the fanciful Boiardo, where he represents Rinaldo as catching Fortune, under the guise of the fickle fairy Morgana, by the forelock. The Italian reader may not be displeased to refresh his memory with it:

"Chi cerca in questo mondo aver tesoro,
O diletto, e piacere, honore, e stato,
Ponga la mano a questa chioma d'oro,

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strong purpose, and yielded to the occasion, now so temptingly presented, for extricating himself and his broken band from their desperate position, his name would have been buried with his fortunes, and the conquest of Peru would have been left for other and more successful adventurers. But his constancy was equal to the occasion, and his conduct here proved him competent to the perilous post he had assumed, and inspired others with a confidence in him which was the best assurance of success.

In the vessel that bore back Tafur and those who seceded from the expedition the pilot Ruiz was also permitted to return, in order to co-operate with Luque and Almagro in their application for further succour.

Not long after the departure of the ships, it was decided by Pizarro to abandon his present quarters, which had little to recommend them, and which, he reflected, might now be exposed to annoyance from the original inhabitants, should they take courage and return on learning the diminished number of the white men. The Spaniards, therefore, by his orders, constructed a rude boat or raft, on which they succeeded in transporting themselves to the little island of Gorgona, twenty-five leagues to the north of their present residence. It lay about five leagues from the continent, and was uninhabited. It had some advantages over the isle of Gallo; for it stood higher above the sea, and was partially covered with wood, which afforded shelter to a species of pheasant, and the hare or rabbit

Ch' io porto in fronte, e lo farò beato;
Ma quando ha in destro sì fatto lavoro
Non prenda indugio, che 'l tempo passato
Perduto è tutto, e non ritorna mai,
Ed io mi volto, e lui lascio con guai."
Orlando Innamorata, lib. 2, canto 8.

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of the country, so that the Spaniards, with their cross-bows, were enabled to procure a tolerable supply of game. Cool streams that issued from the living rock furnished abundance of water, though the drenching rains that fell without intermission left them in no danger of perishing by thirst. From this annoyance they found some protection in the rude huts which they constructed; though here, as in their former resi dence, they suffered from the no less intolerable annoyance of venomous insects, which multiplied and swarmed in the exhalations of the rank and stimulated soil. In this dreary abode Pizarro omitted no means by which to sustain the drooping spirits of his men. Morning prayers were duly said, and the evening hymn to the Virgin was regularly chanted; the festivals of the Church were carefully commemorated, and every means taken by their commander to give a kind of religious character to his enterprise, and to inspire his rough followers with a confidence in the protection of Heaven, that might support them in their perilous circumstances.[7]

In these uncomfortable quarters, their chief employment was to keep watch on the melancholy ocean, that they might hail the first signal of the anticipated succour. But many a tedious month passed away, and no sign of it appeared. All around was the same wide waste of waters, except to the eastward, where the frozen crest of the Andes, touched with the ardent sun of the equator, glowed like a ridge of fire along the whole extent of the great continent. Every speck

[7] "Cada Mañana daban gracias á Dios: á las tardes decian la Salve, i otras Oraciones, por las Horas: sabian las Fiestas, i tenian cuenta con los Viernes, i Domingos." Herrera, Hist. general, dec. 3, lib. 10, cap. 3.

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in the distant horizon was carefully noticed, and the drifting timber or masses of sea-weed, heaving to and fro on the bosom of the waters, was converted by their imaginations into the promised vessel; till, sinking under successive disappointments, hope gradually gave way to doubt, and doubt settled into despair.[8]

Meanwhile the vessel of Tafur had reached the port of Panamá. The tidings which she brought of the inflexible obstinacy of Pizarro and his followers filled the governor with indignation. He could look on it in no other light than as an act of suicide, and steadily refused to send further assistance to men who were obstinately bent on their own destruction. Yet Luque and Almagro were true to their engagements. They represented to the governor that, if the conduct of their comrade was rash, it was at least in the service of the crown and in prosecuting the great work of discovery. Rios had been instructed, on his taking the government, to aid Pizarro in the enterprise; and to desert him now would be to throw away the remaining chance of success, and to incur the responsibility of his death and that of the brave men who adhered to him. These remonstrances, at length, so far operated on the mind of that functionary that he reluctantly consented that a vessel should be sent to the island of Gorgona, but with no more hands than were necessary to work her, and with positive instructions to Pizarro to return in six months and report himself at Panamá, whatever might be the future results of his expedition.

Having thus secured the sanction of the executive,

[8] "Al cabo de muchos Dias aguardando, estaban tan angustiardos, que los salages, que se hacian bien dentro de la Mar, les parecia, que era el Navio." Herrera, Hist. general, dec. 3, lib. 10, cap. 4.

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the two associates lost no time in fitting out a small vessel with stores and a supply of arms and ammunition, and despatched it to the island. The unfortunate tenants of this little wilderness, who had now occupied it for seven months,[9] hardly dared to trust their senses when they descried the white sails of the friendly bark coming over the waters. And although, when the vessel anchored off the shore, Pizarro was disappointed to find that it brought no additional recruits for the enterprise, yet he greeted it with joy, as affording the means of solving the great problem of the existence of the rich southern empire, and of thus opening the way for its future conquest. Two of his men were so ill that it was determined to leave them in the care of some of the friendly Indians who had continued with him through the whole of his sojourn, and to call for them on his return. Taking with him the rest of his hardy followers and the natives of Tumbez, he embarked, and, speedily weighing anchor, bade adieu to the "Hell," as it was called by the Spaniards, which had been the scene of so much suffering and such undaunted resolution.[10]

Every heart was now elated with hope, as they found themselves once more on the waters, under the guidance of the good pilot Ruiz, who, obeying the directions of the Indians, proposed to steer for the land of Tumbez, which would bring them at once into the golden empire of the Incas,—the El Dorado of which they had been so long in pursuit. Passing by the dreary isle of Gallo,

[9] "Estubieron con estos trabajos con igualdad de animo siete meses." Montesinos, Annales, MS., año 1527.

[10] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 182.—Montesinos, Annales, MS., año 1527.—Naharro, Relacion sumaria, MS. —Herrera, Hist. general, dec. 3, lib. 10, cap. 4.—Pedro Pizarro, Descub. y Conq., MS.

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which they had such good cause to remember, they stood farther out to sea until they made Point Tacumez, near which they had landed on their previous voyage. They did not touch at any part of the coast, but steadily held on their way, though considerably impeded by the currents, as well as by the wind, which blew with little variation from the south. Fortunately, the wind was light, and, as the weather was favourable, their voyage, though slow, was not uncomfortable. In a few days they came in sight of Point Pasado, the limit of the pilot's former navigation; and, crossing the line, the little bark entered upon those unknown seas which had never been ploughed by European keel before. The coast, they observed, gradually declined from its former bold and rugged character, gently sloping towards the shore, and spreading out into sandy plains, relieved here and there by patches of uncommon richness and beauty; while the white cottages of the natives glistening along the margin of the sea, and the smoke that rose among the distant hills, intimated the increasing population of the country.

At length, after the lapse of twenty days from their departure from the island, the adventurous vessel rounded the point of St. Helena and glided smoothly into the waters of the beautiful gulf of Guayaquil. The country was here studded along the shore with towns and villages, though the mighty chain of the Cordilleras, sweeping up abruptly from the coast, left but a narrow strip of emerald verdure, through which numerous rivulets, spreading fertility around them, wound their way to the sea.

The voyagers were now abreast of some of the most stupendous heights of this magnificent range; Chimborazo, with its broad round summit, towering like the

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dome of the Andes, and Cotopaxi, with its dazzling cone of silvery white, that knows no change except from the action of its own volcanic fires; for this mountain is the most terrible of the American volcanoes, and was in formidable activity at no great distance from the period of our narrative. Well pleased with the signs of civilization that opened on them at every league of their progress, the Spaniards at length came to anchor, off the island of Santa Clara, lying at the extrance of the bay of Tumbez.[11]

The place was uninhabited, but was recognized by the Indians on board as occasionally resorted to by the warlike people of the neighbouring island of Puná for purposes of sacrifice and worship. The Spaniards found on the spot a few bits of gold rudely wrought into various shapes, and probably designed as offerings to the Indian deity. Their hearts were cheered, as the natives assured them they would see abundance of the same precious metal in their own city of Tumbez.

The following morning they stood across the bay for this place. As they drew near, they beheld a town of considerable size, with many of the buildings apparently of stone and plaster, situated in the bosom of a fruitful meadow, which seemed to have been redeemed from the sterility of the surrounding country by careful and minute irrigation. When at some distance from shore, Pizarro saw standing towards him several large balsas, which were found to be filled with warriors going on

[11] According to Garcilasso, two years elapsed between the departure from Gorgona and the arrival at Tumbez. (Com. Real., Parte 2, lib. 1, cap. 11.) Such gross defiance of chronology is rather uncommon even in the narratives of these transactions, where it is as difficult to fix a precise date, amidst the silence, rather than the contradictions, of contemporary statements, as if the events had happened before the deluge.

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an expedition against the island of Puná. Running alongside of the Indian flotilla, he invited some of the chiefs to come on board of his vessel. The Peruvians gazed with wonder on every object which met their eyes, and especially on their own countrymen, whom they had little expected to meet there. The latter informed them in what manner they had fallen into the hands of the strangers, whom they described as a wonderful race of beings, that had come thither for no harm, but solely to be made acquainted with the country and its inhabitants. This account was confirmed by the Spanish commander, who persuaded the Indians to return in their balsas and report what they had learned to their townsmen, requesting them at the same time to provide his vessel with refreshments, as it was his desire to enter into friendly intercourse with the natives.

The people of Tumbez were gathered along the shore, and were gazing with unutterable amazement on the floating castle, which, now having dropped anchor, rode lazily at its moorings in their bay. They eagerly listened to the accounts of their countrymen, and instantly reported the affair to the *curaca* or ruler of the district, who, conceiving that the strangers must be beings of a superior order, prepared at once to comply with their request. It was not long before several balsas were seen steering for the vessel, laden with bananas, plantains, yuca, Indian corn, sweet potatoes, pine-apples, cocoanuts, and other rich products of the bountiful vale of Tumbez. Game and fish, also, were added, with a number of llamas, of which Pizarro had seen the rude drawings belonging to Balboa, but of which till now he had met with no living specimen. He examined this curious animal,

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the Peruvian sheep,—or, as the Spaniards called it, the "little camel" of the Indians,—with much interest, greatly admiring the mixture of wool and hair which supplied the natives with the materials for their fabrics.

At that time there happened to be at Tumbez an Inca noble, or *orejon*,—for so, as I have already noticed, men of his rank were called by the Spaniards, from the huge ornaments of gold attached to their ears. He expressed great curiosity to see the wonderful strangers, and had, accordingly, come out with the balsas for the purpose. It was easy to perceive from the superior quality of his dress, as well as from the deference paid to him by the others, that he was a person of consideration; and Pizarro received him with marked distinction. He showed him the different parts of the ship, explaining to him the uses of whatever engaged his attention, and answering his numerous queries, as well as he could, by means of the Indian interpreters. The Peruvian chief was especially desirous of knowing whence and why Pizarro and his followers had come to these shores. The Spanish captain replied that he was the vassal of a great prince, the greatest and most powerful in the world, and that he had come to this country to assert his master's *lawful supremacy* over it. He had further come to rescue the inhabitants from the darkness of unbelief in which they were now wandering. They worshipped an evil spirit, who would sink their souls into everlasting perdition; and he would give them the knowledge of the true and only God, Jesus Christ, since to believe in Him was eternal salvation.[12]

[12] The text abridges somewhat the discourse of the military polemic; which is reported at length by Herrera, Hist. general, dec. 3.

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The Indian prince listened with deep attention and apparent wonder, but answered nothing. It may be that neither he nor his interpreters had any very distinct ideas of the doctrines thus abruptly revealed to them. It may be that he did not believe there was any other potentate on earth greater than the Inca; none, at least, who had a better right to rule over his dominions. And it is very possible he was not disposed to admit that the great luminary whom he worshipped was inferior to the God of the Spaniards. But whatever may have passed in the untutored mind of the barbarian, he did not give vent to it, but maintained a discreet silence, without any attempt to controvert or to convince his Christian antagonist.

He remained on board the vessel till the hour of dinner, of which he partook with the Spaniards, expressing his satisfaction at the strange dishes, and especially pleased with the wine, which he pronounced far superior to the fermented liquors of his own country. On taking leave, he courteously pressed the Spaniards to visit Tumbez, and Pizarro dismissed him with the present, among other things, of an iron hatchet, which had greatly excited his admiration; for the use of iron, as we have seen, was as little known to the Peruvians as to the Mexicans.

On the day following, the Spanish captain sent one of his own men, named Alonso de Molina, on shore, accompanied by a negro who had come in the vessel from Panamá, together with a present for the curaca of some swine and poultry, neither of which were indigenous to the New World. Towards evening his

lib. 10, cap. 4.—See also Montesinos, Annales, MS., año 1527.—Conq. i Pob. del Piru, MS.—Naharro, Relacion sumaria, MS.—Relacion del primer Descub., MS.

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emissary returned with a fresh supply of fruits and vegetables, that the friendly people sent to the vessel. Molina had a wondrous tale to tell. On landing, he was surrounded by the natives, who expressed the greatest astonishment at his dress, his fair complexion, and his long beard. The women, especially, manifested great curiosity in respect to him, and Molina seemed to be entirely won by their charms and captivating manners. He probably intimated his satisfaction by his demeanour, since they urged him to stay among them, promising in that case to provide him with a beautiful wife.

Their surprise was equally great at the complexion of his sable companion. They could not believe it was natural, and tried to rub off the imaginary dye with their hands. As the African bore all this with characteristic good humour, displaying at the same time his rows of ivory teeth, they were prodigiously delighted.[13] The animals were no less above their comprehension; and when the cock crew, the simple people clapped their hands and inquired what he was saying.[14] Their intellects were so bewildered by sights so novel that they seemed incapable of distinguishing between man and brute.

Molina was then escorted to the residence of the curaca, whom he found living in much state, with porters stationed at his doors, and with a quantity of gold and silver vessels, from which he was served. He was then taken to different parts of the Indian city, and saw a fortress built of rough stone, and, though low,

[13] "No se cansaban de mirarle, hacianle labar, para vèr si se le quitaba la Tinta negra, i èl lo hacia de buena gana, riendose, i mostrando sus Dientes blancos." Herrera, Hist. general, dec. 3, lib. 10, cap. 5.

[14] Ibid., ubi supra.

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spreading over a large extent of ground.[15] Near this was a temple; and the Spaniard's description of its decorations, blazing with gold and silver, seemed so extravagant that Pizarro, distrusting his whole account, resolved to send a more discreet and trustworthy emissary on the following day.[16]

The person selected was Pedro de Candia, the Greek cavalier mentioned as one of the first who intimated his intention to share the fortunes of his commander. He was sent on shore, dressed in complete mail, as became a good knight, with his sword by his side, and his arquebuse on his shoulder. The Indians were even more dazzled by his appearance than by Molina's, as the sun fell brightly on his polished armour and glanced from his military weapons. They had heard much of the formidable arquebuse from their townsmen who had come in the vessel, and they besought Candia "to let it speak to them." He accordingly set up a wooden board as a target, and, taking deliberate aim, fired off the musket. The flash of the powder and the startling report of the piece, as the board, struck by the ball, was shivered into splinters, filled the natives with dismay. Some fell on the ground, covering their faces with their hands, and others approached the cavalier with feelings of awe, which were gradually dispelled by the assurance they received from the smiling expression of his countenance.[17]

[15] "Cerca del solia estar una fortaleza muy fuerte y de linda obra, hecha por los Yngas reyes del Cuzco y señores de todo el Peru. . . . Ya esta el edificio desta fortaleza muy gastado y deshecho: mas no para que dexe de dar muestra de lo mucho que fue." Cieza de Leon, Cronica, cap. 4.

[16] Conq. i Pob. del Piru, MS.—Herrera, Hist. general, loc. cit.—Zarate, Conq. del Peru, lib. 1, cap. 2.

[17] It is moreover stated that the Indians, desirous to prove still further the superhuman nature of the Spanish cavalier, let loose on him a tiger—a jaguar probably—

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They then showed him the same hospitable attentions which they had paid to Molina; and his description of the marvels of the place, on his return, fell nothing short of his predecessor's. The fortress, which was surrounded by a triple row of wall, was strongly garrisoned. The temple he described as literally tapestried with plates of gold and silver. Adjoining this structure was a sort of convent appropriated to the Inca's destined brides, who manifested great curiosity to see him. Whether this was gratified is not clear; but Candia described the gardens of the convent, which he entered, as glowing with imitations of fruits and vegetables all in pure gold and silver.[18] He had seen a number of artisans at work, whose sole business seemed to be to furnish these gorgeous decorations for the religious houses.

The reports of the cavalier may have been somewhat overcoloured.[19] It was natural that men coming from

which was caged in the royal fortress. But Don Pedro was a good Catholic, and he gently laid the cross which he wore round his neck on the animal's back, who, instantly forgetting his ferocious nature, crouched at the cavalier's feet and began to play round him in innocent gambols. The Indians, now more amazed than ever, nothing doubted of the sanctity of their guest, and bore him in triumph on their shoulders to the temple. This credible anecdote is repeated, without the least qualification or distrust, by several contemporary writers. (See Naharro, Relacion sumaria, MS.—Herrera, Hist. general, dec. 3, lib. 10, cap. 5.—Cieza de Leon, Cronica, cap. 54.—Garcilasso, Com. Real., Parte 2, lib. 1, cap. 12.) This last author may have had his version from Candia's own son, with whom he tells us he was brought up at school. It will no doubt find as easy admission with those of the present day who conceive that the age of miracles has not yet passed.

[18] "Que habia visto un jardin donde las yerbas eran de oro imitando en un todo á las naturales, arboles con frutas de lo mismo, y otras muchas cosas á este modo, con que aficionó grandemente á sus compañeros á esta conquista." Montesinos, Annales, año 1527.

[19] The worthy knight's account does not seem to have found favour with the old Conqueror, so often cited in these pages, who says that, when they afterwards visited Tum-

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the dreary wilderness in which they had been buried the last six months should have been vividly impressed by the tokens of civilization which met them on the Peruvian coast. But Tumbez was a favourite city of the Peruvian princes. It was the most important place on the northern borders of the empire, contiguous to the recent acquisition of Quito. The great Tupac Yupanqui had established a strong fortress there, and peopled it with a colony of *mitimaes*. The temple, and the house occupied by the Virgins of the Sun, had been erected by Huayna Capac, and were liberally endowed by that Inca, after the sumptuous fashion of the religious establishments of Peru. The town was well supplied with water by numerous aqueducts; and the fruitful valley in which it was embosomed, and the ocean which bathed its shores, supplied ample means of subsistence to a considerable population. But the cupidity of the Spaniards, after the Conquest, was not slow in despoiling the place of its glories; and the site of its proud towers and temples, in less than half a century after that fatal period, was to be traced only by the huge mass of ruins that encumbered the ground.[20]

The Spaniards were nearly mad with joy, says an old writer, at receiving these brilliant tidings of the

bez, the Spaniards found Candia's relation a lie from beginning to end, except, indeed, in respect to the temple; though the veteran acknowledges that what was deficient in Tumbez was more than made up by the magnificence of other places in the empire not then visited. "Lo cual fué mentira; porque despues que todos los Españoles entramos en ella, se vió por vista de ojos haber mentido en todo, salvo en lo del templo, que este era cosa de ver, aunque mucho mas de lo que aquel encareció, lo que faltó en esta ciudad, se halló despues en otras que muchas leguas mas adelante se descubrieron." Relacion del primer Descub., MS.

[20] Cieza de Leon, who crossed this part of the country in 1548, mentions the wanton manner in which the hand of the Conqueror had fallen on the Indian edifices, which lay in ruins even at that early period. Cronica, cap. 67.

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Peruvian city. All their fond dreams were now to be realized, and they had at length reached the realm which had so long flitted in visionary splendour before them. Pizarro expressed his gratitude to Heaven for having crowned his labours with so glorious a result; but he bitterly lamented the hard fate which, by depriving him of his followers, denied him, at such a moment, the means of availing himself of his success. Yet he had no cause for lamentation; and the devout Catholic saw in this very circumstance, a providential interposition which prevented the attempt at conquest while such attempts would have been premature. Peru was not yet torn asunder by the dissensions of rival candidates for the throne; and, united and strong under the sceptre of a warlike monarch, she might well have bid defiance to all the forces that Pizarro could muster. "It was manifestly the work of Heaven," exclaims a devout son of the Church, "that the natives of the country should have received him in so kind and loving a spirit as best fitted to facilitate the conquest; for it was the Lord's hand which led him and his followers to this remote region for the extension of the holy faith, and for the salvation of souls."[21]

Having now collected all the information esssential to his object, Pizarro, after taking leave of the natives of Tumbez and promising a speedy return, weighed anchor, and again turned his prow towards the south. Still keeping as near as possible to the coast, that no place of importance might escape his observation, he passed Cape Blanco, and, after sailing about a degree

[21] "I si le recibiesen con amor, hiciese su Mrd. lo que mas conveniente le pareciese al efecto de su conquista: porque tenia entendido, que el haverlos traido Dios erá para que su santa fé se dilatase i aquellas almas se salvasen." Naharro, Relacion sumaria, MS.

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and a half, made the port of Payta. The inhabitants, who had notice of his approach, came out in their balsas to get sight of the wonderful strangers, bringing with them stores of fruits, fish, and vegetables, with the same hospitable spirit shown by their countrymen at Tumbez.

After staying here a short time, and interchanging presents of trifling value with the natives, Pizarro continued his cruise; and, sailing by the sandy plains of Sechura for an extent of near a hundred miles, he doubled the Punta de Aguja, and swept down the coast as it fell off towards the east, still carried forward by light and somewhat variable breezes. The weather now became unfavourable, and the voyagers encountered a succession of heavy gales, which drove them some distance out to sea and tossed them about for many days. But they did not lose sight of the mighty ranges of the Andes, which, as they proceeded towards the south, were still seen, at nearly the same distance from the shore, rolling onwards, peak after peak, with their stupendous surges of ice, like some vast ocean that had been suddenly arrested and frozen up in the midst of its wild and tumultuous career. With this landmark always in view, the navigator had little need of star or compass to guide his bark on her course.

As soon as the tempest had subsided, Pizarro stood in again for the continent, touching at the principal points as he coasted along. Everywhere he was received with the same spirit of generous hospitality, the natives coming out in their balsas to welcome him, laden with their little cargoes of fruits and vegetables, of all the luscious varieties that grow in the *tierra caliente*. All were eager to have a glimpse of the strangers, the "Children of the Sun," as the Spaniards

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began already to be called, from their fair complexions, brilliant armour, and the thunderbolts which they bore in their hands.[22] The most favourable reports, too, had preceded them, of the urbanity and gentleness of their manners, thus unlocking the hearts of the simple natives and disposing them to confidence and kindness. The iron-hearted soldier had not yet disclosed the darker side of his character. He was too weak to do so. The hour of conquest had not yet come.

In every place Pizarro received the same accounts of a powerful monarch who ruled over the land, and held his court on the mountain plains of the interior, where his capital was depicted as blazing with gold and silver and displaying all the profusion of an Oriental satrap. The Spaniards, except at Tumbez, seem to have met with little of the precious metals among the natives on the coast. More than one writer asserts that they did not covet them, or at least, by Pizarro's orders, affected not to do so. He would not have them betray their appetite for gold, and actually refused gifts when they were proffered![23] It is more probable that they saw little display of wealth, except in the embellishments of the temples and other sacred buildings, which they did not dare to violate. The precious metals, reserved for the uses of religion and for persons of high degree, were not likely

[22] "Que resplandecian como el Sol. Llamabanles hijos del Sol por esto." Montesinos, Annales, MS., año 1528.

[23] Pizarro wished the natives to understand, says Father Naharro, that their good alone, and not the love of gold, had led him to their distant land! "Sin haver querido recibir el oro, plata i perlas que les ofrecieron, á fin de que conociesen no era codicia, sino deseo de su bien el que les habia traido de tan lejas tierras á las suyas." Relacion sumaria, MS.

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to abound in the remote towns and hamlets on the coast.

Yet the Spaniards met with sufficient evidence of general civilization and power to convince them that there was much foundation for the reports of the natives. Repeatedly they saw structures of stone and plaster, occasionally showing architectural skill in the execution, if not elegance of design. Wherever they cast anchor, they beheld green patches of cultivated country redeemed from the sterility of nature and blooming with the variegated vegetation of the tropics; while a refined system of irrigation, by means of aqueducts and canals, seemed to be spread like a network over the surface of the country, making even the desert to blossom as the rose. At many places where they landed they saw the great road of the Incas which traversed the sea-coast, often, indeed, lost in the volatile sands, where no road could be maintained, but rising into a broad and substantial causeway as it emerged on a firmer soil. Such a provision for internal communication was in itself no slight monument of power and civilization.

Still beating to the south, Pizarro passed the site of the future flourishing city of Truxillo, founded by himself some years later, and pressed on till he rode off the port of Santa. It stood on the banks of a broad and beautiful stream; but the surrounding country was so exceedingly arid that it was frequently selected as a burial-place by the Peruvians, who found the soil most favourable for the preservation of their mummies. So numerous, indeed, were the Indian *huacas* that the place might rather be called the abode of the dead than of the living.[24]

[24] "Lo que mas me admiro, quando passe por este valle, fue

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Having reached this point, about the ninth degree of southern latitude, Pizarro's followers besought him not to prosecute the voyage farther. Enough and more than enough had been done, they said, to prove the existence and actual position of the great Indian empire of which they had so long been in search. Yet, with their slender force, they had no power to profit by the discovery. All that remained, therefore, was to return and report the success of their enterprize to the governor at Panamá. Pizarro acquiesced in the reasonableness of this demand. He had now penetrated nine degrees farther than any former navigator in these southern seas, and, instead of the blight which, up to this hour, had seemed to hang over his fortunes, he could now return in triumph to his countrymen. Without hesitation, therefore, he prepared to retrace his course, and stood again towards the north.

On his way he touched at several places where he had before landed. At one of these, called by the Spaniards Santa Cruz, he had been invited on shore by an Indian woman of rank, and had promised to visit her on his return. No sooner did his vessel cast anchor off the village where she lived, than she came on board, followed by a numerous train of attendants. Pizarro received her with every mark of respect, and on her departure presented her with some trinkets which had a real value in the eyes of an Indian princess. She urged the Spanish commander and his com-

ver la muchedumbre que tienen de sepolturas: y que por todas las sierras y secadales en los altos del valle ay numero grande de apartados, hechos a su usança, todo cubiertas de huessos de muertos. De manera que lo que ay en este valle mas que ver, es las sepolturas de los muertos, y los campos que labraron siendo vivos." Cieza de Leon, Cronica, cap. 70.

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panions to return the visit, engaging to send a number of hostages on board as security for their good treatment. Pizarro assured her that the frank confidence she had shown towards them proved that this was unnecessary. Yet no sooner did he put off in his boat, the following day, to go on shore, than several of the principal persons in the place came alongside of the ship to be received as hostages during the absence of the Spaniards,—a singular proof of consideration for the sensitive apprehensions of her guests.

Pizarro found that preparations had been made for his reception in a style of simple hospitality that evinced some degree of taste. Arbours were formed of luxuriant and wide-spreading branches, interwoven with fragrant flowers and shrubs that diffused a delicious perfume through the air. A banquet was provided, teeming with viands prepared in the style of the Peruvian cookery, and with fruits and vegetables of tempting hue and luscious to the taste, though their names and nature were unknown to the Spaniards. After the collation was ended, the guests were entertained with music and dancing by a troop of young men and maidens simply attired, who exhibited in their favourite national amusement all the agility and grace which the supple limbs of the Peruvian Indians so well qualified them to display. Before his departure, Pizarro stated to his kind host the motives of his visit to the country, in the same manner as he had done on other occasions, and he concluded by unfurling the royal banner of Castile, which he had brought on shore, requesting her and her attendants to raise it in token of their allegiance to his sovereign. This they did with great good humour, laughing all the

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while, says the chronicler, and making it clear that they had a very imperfect conception of the serious nature of the ceremony. Pizarro was contented with this outward display of loyalty, and returned to his vessel well satisfied with the entertainment he had received, and meditating, it may be, on the best mode of repaying it, hereafter, by the subjugation and conversion of the country.

The Spanish commander did not omit to touch also at Tumbez on his homeward voyage. Here some of his followers, won by the comfortable aspect of the place and the manners of the people, intimated a wish to remain, conceiving, no doubt, that it would be better to live where they would be persons of consequence than to return to an obscure condition in the community of Panamá. One of these men was Alonso de Molina, the same who had first gone on shore at this place and been captivated by the charms of the Indian beauties. Pizarro complied with their wishes, thinking it would not be amiss to find, on his return, some of his own followers who would be instructed in the language and usages of the natives. He was also allowed to carry back in his vessel two or three Peruvians, for the similar purpose of instructing them in the Castilian. One of them, a youth named by the Spaniards Felipillo, plays a part of some importance in the history of subsequent events.

On leaving Tumbez, the adventurers steered directly for Panamá, touching only, on their way, at the ill-fated island of Gorgona, to take on board their two companions who were left there too ill to proceed with them. One had died; and, receiving the other, Pizarro and his gallant little band continued their voyage, and, after an absence of at least eighteen months,

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found themselves once more safely riding at anchor in the harbour of Panamá.[25]

The sensation caused by their arrival was great, as might have been expected. For there were few, even among the most sanguine of their friends, who did not imagine that they had long since paid for their temerity, and fallen victims to the climate or the natives, or miserably perished in a watery grave. Their joy was proportionably great, therefore, as they saw the wanderers now returned, not only in health and safety, but with certain tidings of the fair countries which had so long eluded their grasp. It was a moment of proud satisfaction to the three associates, who, in spite of obloquy, derision, and every impediment which the distrust of friends or the coldness of government could throw in their way, had persevered in their great enterprise until they had established the truth of what had been so generally denounced as a chimera. It is the misfortune of those daring spirits who conceive an idea too vast for their own generation to comprehend, or, at least, to attempt to carry out, that they pass for visionary dreamers. Such had been the fate of Luque and his associates. The existence of a rich Indian empire at the south, which in their minds, dwelling long on the same idea and alive to all the arguments in its favour, had risen to the certainty of conviction, had been derided by the rest of their countrymen as a mere *mirage* of the fancy, which, on nearer approach, would melt into air; while the projectors who staked their fortunes on the adventure were denounced as

[25] Conq. i Pob. del Piru, MS.—Montesinos, Annales, MS., año 1528.—Naharro, Relacion sumaria, MS.—Pedro Pizarro, Descub. y Conq., MS.—Herrera, Hist. general, dec. 4, lib. 2, cap. 6, 7.—Relacion del primer Descub., MS.

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madmen. But their hour of triumph, their slow and hard-earned triumph, had now arrived.

Yet the governor, Pedro de los Rios, did not seem, even at this moment, to be possessed with a conviction of the magnitude of the discovery,—or perhaps he was discouraged by its very magnitude. When the associates now with more confidence applied to him for patronage in an undertaking too vast for their individual resources, he coldly replied, "He had no desire to build up other states at the expense of his own; nor would he be led to throw away more lives than had already been sacrificed by the cheap display of gold and silver toys and a few Indian sheep."[26]

Sorely disheartened by this repulse from the only quarter whence effectual aid could be expected, the confederates, without funds, and with credit nearly exhausted by their past efforts, were perplexed in the extreme. Yet to stop now,—what was it but to abandon the rich mine which their own industry and perseverance had laid open, for others to work at pleasure? In this extremity the fruitful mind of Luque suggested the only expedient by which they could hope for success. This was to apply to the crown itself. No one was so much interested in the result of the expedition. It was for the government, indeed, that discoveries were to be made, that the country was to be conquered. The government alone was competent to provide the requisite means, and was likely to take a much broader and more liberal view of the matter than a petty colonial officer.

[26] "No entendia de despoblar su Governacion, para que se fuesen à poblar nuevas Tierras, muriendo en tal demanda mas Gente de la que havia muerto, cebando à los Hombres con la muestra de las Ovejas, Oro, i Plata, que havian traido." Herrera, Hist. general, dec. 4, lib. 3, cap. 1.

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But who was there qualified to take charge of this delicate mission? Luque was chained by his professional duties to Panamá; and his associates, unlettered soldiers, were much better fitted for the business of the camp than of the court. Almagro, blunt, though somewhat swelling and ostentatious in his address, with a diminutive stature and a countenance naturally plain, now much disfigured by the loss of an eye, was not so well qualified for the mission as his companion in arms, who, possessing a good person and altogether a commanding presence, was plausible, and, with all his defects of education, could, where deeply interested, be even eloquent in discourse. The ecclesiastic, however, suggested that the negotiation should be committed to the Licentiate Corral, a respectable functionary, then about to return on some public business to the mother-country. But to this Almagro strongly objected. No one, he said, could conduct the affair so well as the party interested in it. He had a high opinion of Pizarro's prudence, his discernment of character, and his cool, deliberate policy.[27] He knew enough of his comrade to have confidence that his presence of mind would not desert him even in the new, and therefore embarrassing, circumstances in which he would be placed at court. No one, he said, could tell the story of their adventures with such effect as the man who had been the chief actor in them. No one could so well paint the unparalleled sufferings and sacrifices which they had encountered; no other could tell so forcibly what had been done, what yet remained to do, and what assistance would be neces-

[27] "E por pura importunacion de Almagro cupole á Pizarro, porque siempre Almagro le tubo respeto, é deseó honrarle." Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 1.

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sary to carry it into execution. He concluded, with characteristic frankness, by strongly urging his confederate to undertake the mission.

Pizarro felt the force of Almagro's reasoning, and, though with undisguised reluctance, acquiesced in a measure which was less to his taste than an expedition to the wilderness. But Luque came into the arrangement with more difficulty. "God grant, my children," exclaimed the ecclesiastic, "that one of you may not defraud the other of his blessing!"[28] Pizarro engaged to consult the interests of his associates equally with his own. But Luque, it is clear, did not trust Pizarro.

There was some difficulty in raising the funds necessary for putting the envoy in condition to make a suitable appearance at court; so low had the credit of the confederates fallen, and so little confidence was yet placed in the result of their splendid discoveries. Fifteen hundred ducats were at length raised; and Pizarro, in the spring of 1528, bade adieu to Panamá, accompanied by Pedro de Candia.[29] He took with him, also, some of the natives, as well as two or three llamas, various nice fabrics of cloth, with many ornaments and vases of gold and silver, as specimens of the civilization of the country, and vouchers for his wonderful story.

[28] "Plegue à Dios, Hijos, que no os hurteis la bendicion el uno al otro que yo todavia holgaria, que à lo menos fuerades entrambos." Herrera, Hist. general, dec. 4, lib. 3, cap. 1.

[29] "Juntaronle mil y quinientos pesos de oro, que dió de buena voluntad Dⁿ Fernando de Luque." Montesinos, Annales, MS., año 1528.

Of all the writers on ancient Peruvian history, no one has acquired so wide celebrity, or been so largely referred to by later compilers, as the Inca Garcilasso de la Vega. He was born in Cuzco, in 1540, and was a

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mestizo, that is, of mixed descent, his father being European and his mother Indian. His father, Garcilasso de la Vega, was one of that illustrious family whose achievements, both in arms and letters, shed such lustre over the proudest period of the Castilian annals. He came to Peru, in the suite of Pedro de Alvarado, soon after the country had been gained by Pizarro. Garcilasso attached himself to the fortunes of this chief, and, after his death, to those of his brother Gonzalo,—remaining constant to the latter, through his rebellion, up to the hour of his rout at Xaquixaguana, when Garcilasso took the same course with most of his faction, and passed over to the enemy. But this demonstration of loyalty, though it saved his life, was too late to redeem his credit with the victorious party; and the obloquy which he incurred by his share in the rebellion threw a cloud over his subsequent fortunes, and even over those of his son, as it appears, in after-years.

The historian's mother was of the Peruvian blood royal. She was niece of Huayna Capac, and granddaughter of the renowned Tupac Inca Yupanqui. Garcilasso, while he betrays obvious satisfaction that the blood of the civilized European flows in his veins, shows himself not a little proud of his descent from the royal dynasty of Peru; and this he intimated by combining with his patronymic the distinguishing title of the Peruvian princes,—subscribing himself always Garcilasso Inca de la Vega.

His early years were passed in his native land, where he was reared in the Roman Catholic faith, and received the benefit of as good an education as could be obtained amidst the incessant din of arms and civil commotion. In 1560, when twenty years of age, he left America, and from that time took up his residence in Spain. Here he entered the military service, and held a captain's commission in the war against the Moriscos, and, afterwards, under Don John of Austria. Though he acquitted himself honourably in his adventurous career, he does not seem to have been satisfied with the manner in which his services were requited by the government. The old reproach of the father's disloyalty still clung to the son, and Garcilasso assures us that this circumstance defeated all his efforts to recover the large inheritance of landed property belonging to his mother, which had escheated to the crown. "Such were the prejudices against me," says he, "that I could not urge my ancient claims or expectations; and I left the army so poor and so much in debt that I did not care to show myself again at court, but was obliged to withdraw into an obscure solitude, where I lead a tranquil life for the brief space that remains to me, no longer deluded by the world or its vanities."

The scene of this obscure retreat was not, however, as the reader might imagine from this tone of philosophic resignation, in the depths of some rural wilderness, but in Cordova, once the gay capital of Moslem science, and still the busy haunt of men. Here our philosopher occupied himself with literary labours, the more sweet and soothing to his wounded spirit that they tended to illustrate the faded glories of his native land and exhibit them in their primitive splendour to the eyes of his adopted

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countrymen. "And I have no reason to regret," he says in his Preface to his account of Florida, "that Fortune has not smiled on me, since this circumstance has opened a literary career which, I trust, will secure to me a wider and more enduring fame than could flow from any worldly prosperity."

In 1609 he gave to the world the First Part of his great work, the *Commentarios Reales*, devoted to the history of the country under the Incas; and in 1616, a few months before his death, he finished the Second Part, embracing the story of the Conquest, which was published at Cordova the following year. The chronicler, who thus closed his labours with his life, died at the ripe old age of seventy-six. He left a considerable sum for the purchase of masses for his soul, showing that the complaints of his poverty are not to be taken literally. His remains were interred in the cathedral church of Cordova, in a chapel which bears the name of Garcilasso; and an inscription was placed on his monument, intimating the high respect in which the historian was held both for his moral worth and his literary attainments.

The First Part of the *Commentarios Reales* is occupied, as already noticed, with the ancient history of the country, presenting a complete picture of its civilization under the Incas,—far more complete than has been given by any other writer. Garcilasso's mother was but ten years old at the time of her cousin Atahuallpa's accession, or rather usurpation, as it is called by the party of Cuzco. She had the good fortune to escape the massacre which, according to the chronicler, befell most of her kindred, and, with her brother, continued to reside in their ancient capital after the Conquest. Their conversations naturally turned to the good old times of the Inca rule, which, coloured by their fond regrets, may be presumed to have lost nothing as seen through the magnifying medium of the past. The young Garcilasso listened greedily to the stories which recounted the magnificence and prowess of his royal ancestors, and, though he made no use of them at the time, they sank deep into his memory, to be treasured up for a future occasion. When he prepared, after the lapse of many years, in his retirement at Cordova, to compose the history of his country, he wrote to his old companions and schoolfellows of the Inca family, to obtain fuller information than he could get in Spain on various matters of historical interest. He had witnessed in his youth the ancient ceremonies and usages of his countrymen, understood the science of their quipus, and mastered many of their primitive traditions. With the assistance he now obtained from his Peruvian kindred, he acquired a familiarity with the history of the great Inca race, and of their national institutions, to an extent that no person could have possessed unless educated in the midst of them, speaking the same language, and with the same Indian blood flowing in his veins. Garcilasso, in short, was the representative of the conquered race; and we might expect to find the lights and shadows of the picture disposed under his pencil so as to produce an effect very different from that which they had hitherto exhibited under the hands of the Conquerors.

Such, to a certain extent, is the fact; and this circumstance affords a

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means of comparison which would alone render his works of great value in arriving at just historic conclusions. But Garcilasso wrote late in life, after the story had been often told by Castilian writers. He naturally deferred much to men, some of whom enjoyed high credit on the score both of their scholarship and their social position. His object, he professes, was not so much to add anything new of his own, as to correct their errors and the misconceptions into which they had been brought by their ignorance of the Indian languages and the usages of his people. He does, in fact, however, go far beyond this; and the stores of information which he has collected have made his work a large repository, whence later labourers in the same field have drawn copious materials. He writes from the fulness of his heart, and illuminates every topic that he touches with a variety and richness of illustration that leave little to be desired by the most importunate curiosity. The difference between reading his Commentaries and the accounts of European writers is the difference that exists between reading a work in the original and in a bald translation. Garcilasso's writings are an emanation from the Indian mind.

Yet his Commentaries are open to a grave objection,—and one naturally suggested by his position. Addressing himself to the cultivated European, he was most desirous to display the ancient glories of his people, and still more of the Inca race, in their most imposing form. This, doubtless, was the great spur to his literary labours, for which previous education, however good for the evil time on which he was cast, had far from qualified him. Garcilasso, therefore, wrote to effect a particular object. He stood forth as counsel for his unfortunate countrymen, pleading the cause of that degraded race before the tribunal of posterity. The exaggerated tone of panegyric consequent on this becomes apparent in every page of his work. He pictures forth a state of society such as an Utopian philosopher would hardly venture to depict. His royal ancestors became the types of every imaginary excellence, and the golden age is revived for a nation which, while the war of proselytism is raging on its borders, enjoys within all the blessings of tranquillity and peace. Even the material splendours of the monarchy, sufficiently great in this land of gold, become heightened, under the glowing imagination of the Inca chronicler, into the gorgeous illusions of a fairy-tale.

Yet there is truth at the bottom of his wildest conceptions, and it would be unfair to the Indian historian to suppose that he did not himself believe most of the magic marvels which he describes. There is no credulity like that of a Christian convert,—one newly converted to the faith. From long dwelling in the darkness of paganism, his eyes, when first opened to the light of truth, have not acquired the power of discriminating the just proportions of objects, of distinguishing between the real and the imaginary. Garcilasso was not a convert, indeed, for he was bred from infancy in the Roman Catholic faith. But he was surrounded by converts and neophytes,—by those of his own blood, who, after practising all their lives the rites of paganism, were now first admitted into the Christian fold. He listened to the teachings of the missionary,

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learned from him to give implicit credit to the marvellous legends of the Saints, and the no less marvellous accounts of his own victories in his spiritual warfare for the propagation of the faith. Thus early accustomed to such large drafts on his credulity, his reason lost its heavenly power of distinguishing truth from error, and he became so familiar with the miraculous that the miraculous was no longer a miracle.

Yet, while large deductions are to be made on this account from the chronicler's reports, there is always a germ of truth which it is not difficult to detect, and even to disengage from the fanciful covering which envelops it; and, after every allowance for the exaggerations of national vanity, we shall find an abundance of genuine information in respect to the antiquities of his country, for which we shall look in vain in any European writer.

Garcilasso's work is the reflection of the age in which he lived. It is addressed to the imagination, more than to sober reason. We are dazzled by the gorgeous spectacle it perpetually exhibits, and delighted by the variety of amusing details and animated gossip sprinkled over its pages. The story of the action is perpetually varied by discussions on topics illustrating its progress, so as to break up the monotony of the narrative and afford an agreeable relief to the reader. This is true of the First Part of his great work. In the Second there was no longer room for such discussion. But he has supplied the place by garrulous reminiscences, personal anecdotes, incidental adventures, and a host of trivial details,—trivial in the eyes of the pedant,—which historians have been too willing to discard, as below the dignity of history. We have the actors in this great drama in their private dress, become acquainted with their personal habits, listen to their familiar sayings, and, in short, gather up those minutiæ which in the aggregate make up so much of life, and not less of character.

It is this confusion of the great and the little, thus artlessly blended together, that constitutes one of the charms of the old romantic chronicle,—not the less true that, in this respect, it approaches nearer to the usual tone of romance. It is in such writings that we may look to find the form and pressure of the age. The worm-eaten state-papers, official correspondence, public records, are all serviceable, indispensable, to history. They are the framework on which it is to repose; the skeleton of facts which gives it its strength and proportions. But they are as worthless as the dry bones of the skeleton, unless clothed with the beautiful form and garb of humanity and instinct with the spirit of the age. Our debt is large to the antiquarian, who with conscientious precision lays broad and deep the foundations of historic truth; and no less to the philosophic annalist, who exhibits man in the dress of public life,—man in masquerade; but our gratitude must surely not be withheld from those who, like Garcilasso de la Vega, and many a romancer of the Middle Ages, have held up the mirror—distorted though it may somewhat be—to the interior of life, reflecting every object, the great and the mean, the beautiful and the deformed, with their natural prominence and their vivacity of colouring, to the eye of the spectator. As a work of art, such

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a production may be thought to be below criticism. But, although it defy the rules of art in its composition, it does not necessarily violate the principles of taste; for it conforms in its spirit to the spirit of the age in which it was written. And the critic, who coldly condemns it on the severe principles of art, will find a charm in its very simplicity, that will make him recur again and again to its pages, while more correct and classical compositions are laid aside and forgotten.

I cannot dismiss this notice of Garcilasso, though already long protracted, without some allusion to the English translation of his Commentaries. It appeared in James the Second's reign, and is the work of Sir Paul Rycaut, Knight. It was printed at London in 1688, in folio, with considerable pretension in its outward dress, well garnished with woodcuts, and a frontispiece displaying the gaunt and rather sardonic features, not of the author, but his translator. The version keeps pace with the march of the original, corresponding precisely in books and chapters, and seldom, though sometimes, using the freedom, so common in these ancient versions, of abridgment and omission. Where it does depart from the original, it is rather from ignorance than intention. Indeed, so far as the plea of ignorance will avail him, the worthy knight may urge it stoutly in his defence. No one who reads the book will doubt his limited acquaintance with his own tongue, and no one who compares it with the original will deny his ignorance of the Castilian. It contains as many blunders as paragraphs, and most of them such as might shame a schoolboy. Yet such are the rude charms of the original, that this ruder version of it has found considerable favour with readers; and Sir Paul Rycaut's translation, old as it is, may still be met with in many a private, as well as public, library.

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BOOK III.

CONQUEST OF PERU.

CHAPTER I.

Pizarro's Reception at Court.—His Capitulation with the Crown.—He Visits his Birthplace.—Returns to the New World.—Difficulties with Almagro.—His Third Expedition.—Adventures on the Coast.—Battles in the Isle of Puna.

1528-1531.

PIZARRO and his officer, having crossed the Isthmus, embarked at Nombre de Dios for the old country, and, after a good passage, reached Seville early in the summer of 1528. There happened to be at that time in port a person well known in the history of Spanish adventure as the Bachelor Enciso. He had taken an active part in the colonization of Tierra Firme, and had a pecuniary claim against the early colonists of Darien, of whom Pizarro was one. Immediately on the landing of the latter, he was seized by Enciso's orders and held in custody for the debt. Pizarro, who had fled from his native land as a forlorn and houseless adventurer, after an absence of more than twenty years, passed, most of them, in unprecedented toil and suffering, now found himself on his return the inmate of a prison. Such was the commencement of those brilliant fortunes which, as he had trusted, awaited him at home. The circumstance

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excited general indignation; and no sooner was the court advised of his arrival in the country, and the great purpose of his mission, than orders were sent for his release, with permission to proceed at once on his journey.

Pizarro found the emperor at Toledo, which he was soon to quit, in order to embark for Italy. Spain was not the favourite residence of Charles the Fifth in the earlier part of his reign. He was now at that period of it when he was enjoying the full flush of his triumphs over his gallant rival of France, whom he had defeated and taken prisoner at the great battle of Pavia; and the victor was at this moment preparing to pass into Italy to receive the Imperial crown from the hands of the Roman Pontiff. Elated by his successes and his elevation to the German throne, Charles made little account of his hereditary kingdom, as his ambition found so splendid a career thrown open to it on the wide field of European politics. He had hitherto received too inconsiderable returns from his transatlantic possessions to give them the attention they deserved. But, as the recent acquisition of Mexico and the brilliant anticipations in respect to the southern continent were pressed upon his notice, he felt their importance as likely to afford him the means of prosecuting his ambitious and most expensive enterprises.

Pizarro, therefore, who had now come to satisfy the royal eyes, by visible proofs, of the truth of the golden rumours which from time to time had reached Castile, was graciously received by the emperor. Charles examined the various objects which his officer exhibited to him with great attention. He was particularly interested by the appearance of the llama, so remarkable as the only beast of burden yet known on the new

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continent; and the fine fabrics of woollen cloth which were made from its shaggy sides gave it a much higher value, in the eyes of the sagacious monarch, than what it possessed as an animal for domestic labour. But the specimens of gold and silver manufacture, and the wonderful tale which Pizarro had to tell of the abundance of the precious metals, must have satisfied even the cravings of royal cupidity.

Pizarro, far from being embarrassed by the novelty of his situation, maintained his usual self-possession, and showed that decorum and even dignity in his address which belong to the Castilian. He spoke in a simple and respectful style, but with the earnestness and natural eloquence of one who had been an actor in the scenes he described, and who was conscious that the impression he made on his audience was to decide his future destiny. All listened with eagerness to the account of his strange adventures by sea and land, his wanderings in the forests, or in the dismal and pestilent swamps on the sea-coast, without food, almost without raiment, with feet torn and bleeding at every step, with his few companions becoming still fewer by disease and death, and yet pressing on with unconquerable spirit to extend the empire of Castile and the name and power of her sovereign; but when he painted his lonely condition on the desolate island, abandoned by the government at home, deserted by all but a handful of devoted followers, his royal auditor, though not easily moved, was affected to tears. On his departure from Toledo, Charles commended the affairs of his vassal in the most favourable terms to the consideration of the Council of the Indies.[1]

[1] Pedro Pizarro, Descub. y Conq., MS.—Naharro Relacion sumaria, MS.—Conq. i Pob. del Piru, MS. —"Hablaba tan bien en la materia,

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There was at this time another man at court, who had come there on a similar errand from the New World, but whose splendid achievements had already won for him a name that threw the rising reputation of Pizarro comparatively into the shade. This man was Hernando Cortés, the Conqueror of Mexico. He had come home to lay an empire at the feet of his sovereign, and to demand in return the redress of his wrongs and the recompense of his great services. He was at the close of his career, as Pizarro was at the commencement of his; the Conqueror of the North and of the South; the two men appointed by Providence to overturn the most potent of the Indian dynasties, and to open the golden gates by which the treasures of the New World were to pass into the coffers of Spain.

Notwithstanding the emperor's recommendation, the business of Pizarro went forward at the tardy pace with which affairs are usually conducted in the court of Castile. He found his limited means gradually sinking under the expenses incurred by his present situation, and he represented that unless some measures were speedily taken in reference to his suit, however favourable they might be in the end, he should be in no condition to profit by them. The queen, accordingly, who had charge of the business, on her husband's departure, expedited the affair, and on the twenty-sixth of July, 1529, she executed the memorable

que se llevó los aplausos y atencion en Toledo donde el Emperador estaba, diole audiencia con mucho gusto, tratolo amoroso, y oyole tierno, especialmente cuando le hizo relacion de su consistencia y de los trece compañeros en la Isla en medio de tantos trabajos." Montesinos, Annales, MS., año 1528.

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Capitulation which defined the powers and privileges of Pizarro.*

The instrument secured to that chief the right of discovery and conquest in the province of Peru, or New Castile,—as the country was then called, in the same manner as Mexico had received the name of New Spain,—for the distance of two hundred leagues south of Santiago. He was to receive the titles and rank of Governor and Captain-General of the province, together with those of Adelantado and Alguacil Mayor, for life; and he was to have a salary of seven hundred and twenty-five thousand maravedis, with the obligation of maintaining certain officers and military retainers, corresponding with the dignity of his station. He was to have the right to erect certain fortresses, with the absolute government of them; to assign *encomiendas* of Indians, under the limitations prescribed by law; and, in fine, to exercise nearly all the prerogatives incident to the authority of a viceroy.

His associate, Almagro, was declared commander of the fortress of Tumbez, with an annual rent of three hundred thousand maravedis, and with the further rank and privileges of an hidalgo. The reverend Father Luque received the reward of his services in the bishopric of Tumbez, and he was also declared Protector of the Indians of Peru. He was to enjoy the yearly stipend of a thousand ducats,—to be derived,

* [There seems to be in this sentence a confusion of two distinct personages. On leaving Spain in 1529, Charles intrusted the government to his wife, the *Empress* Isabella, who therefore "had charge of the business" referred to, and may have "expedited the affair." But "the queen" in whose name the agreement with Pizarro was "executed" was the unfortunate Juana, Charles's mother.—ED.]

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like the other salaries and gratuities in this instrument, from the revenues of the conquered territory.

Nor were the subordinate actors in the expedition forgotten. Ruiz received the title of Grand Pilot of the Southern Ocean, with a liberal provision; Candia was placed at the head of the artillery; and the remaining eleven companions on the desolate island were created hidalgos and cavalleros, and raised to certain municipal dignities,—in prospect.*

* [Mr. Markham, after quoting this clause of the instrument, which contains the list of names before cited as those of the men who elected to remain with Pizarro at the island of Gallo, instead of returning to Panamá (p. 239, note 3), observes, "It has always been supposed that these were the men who crossed the line, and hence their number has been placed at thirteen. But it is not asserted in the Capitulation that the men whose names are given in it were those who crossed the line, and it might be that Pizarro, in asking favours for his most faithful companions, on the one hand omitted one or more of those who crossed the line, and on the other included some who did not take part in that transaction, but who joined him afterwards." Proceeding on this supposition, he rejects the accounts of Cieza de Leon, Gomara, Herrera, and Garcilasso, who all concur in fixing the number of those who remained at Gallo at thirteen, and accepts instead the statement of Francisco de Xerez, afterwards secretary of Pizarro, who, in a brief mention of the affair, gives the number as sixteen. (Reports on the Discovery of Peru, p. 8, note.) But had Mr. Markham been at the pains to read the whole of the document on whose assumed silence in regard to the point in question his argument is chiefly based, he would probably have refrained from contradicting the general mass of contemporary authorities, as well as the modern writers who have conformed to them. The preamble to the Capitulation, reciting the services and enterprises for which Pizarro and his companions were to be rewarded, says expressly that on account of the dangers and toils of the voyage he was deserted on an uninhabited island by all the people that had gone with him, except *thirteen alone*, who chose to remain with him. ("Donde pasastes muchos peligros e trabajo, á causa de lo cual os dejó toda la gente que con vos iba en una isla despoblada con solos trece hombres que no vos quisieron dejar.") This settles the *number* of the faithful few on the authority of Pizarro himself, and accounts for the fact that the subsequent clause, enumerating their *names*, mentions only in a general way "the great service they had rendered in the said voyage and discovery."

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Several provisions of a liberal tenor were also made, to encourage emigration to the country. The new settlers were to be exempted from some of the most onerous but customary taxes, as the *alcabala*, or to be subject to them only in a mitigated form. The tax on the precious metals drawn from mines was to be reduced, at first, to one-tenth, instead of the fifth imposed on the same metals when obtained by barter or by rapine.

It was expressly enjoined on Pizarro to observe the existing regulations for the good government and protection of the natives; and he was required to carry out with him a specified number of ecclesiastics, with whom he was to take counsel in the conquest of the country, and whose efforts were to be dedicated to the service and conversion of the Indians; while lawyers and attorneys, on the other hand, whose presence

It should perhaps be mentioned that Sir Arthur Helps makes the number fourteen, without citing his authority, and rejects the common version of the story of "crossing the line," as an example of "the invincible passion for melodramatic representation which people of second-rate imagination delight in,—those especially who have not seen much of human affairs, and who do not know in how plain and unpretending a manner the greatest things are, for the most part, transacted." (The Spanish Conquest in America, Am. ed., vol. iii. p. 409.) It may be admitted that there are many people of second-rate, or even third- or fourth-rate, imagination, who have employed themselves either in amplifying or simplifying the events of history; but, without holding any official position, one may have seen enough of "human affairs" to believe that neither the greatest nor the smallest things are always transacted with the extreme quietude and gentleness that accord with the tone of an idyllic historian. In regard to this particular affair, Sir Arthur Helps relies on what he calls the "simple story" told by Herrera, according to whom it was Tafur who drew the line, and who makes no mention of Pizarro's speech. Garcilasso, on the other hand, gives exactly the same relation as Montesinos, whom Prescott has followed; and we can feel little difficulty in agreeing with Mr. Markham that "of these two accounts [Herrera's and Garcilasso's] that of Garcilasso is far more likely to be true."—ED.]

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was considered as boding ill to the harmony of the new settlements, were strictly prohibited from setting foot in them.

Pizarro, on his part, was bound, in six months from the date of the instrument, to raise a force, well equipped for the service, of two hundred and fifty men, of whom one hundred might be drawn from the colonies; and the government engaged to furnish some trifling assistance in the purchase of artillery and military stores. Finally, he was to be prepared, in six months after his return to Panamá, to leave that port and embark on his expedition.[2]

Such are some of the principal provisions of this Capitulation, by which the Castilian government, with the sagacious policy which it usually pursued on the like occasions, stimulated the ambitious hopes of the adventurer by high-sounding titles and liberal promises of reward contingent on his success, but took care to stake nothing itself on the issue of the enterprise. It was careful to reap the fruits of his toil, but not to pay the cost of them.

A circumstance that could not fail to be remarked in these provisions was the manner in which the high and lucrative posts were accumulated on Pizarro, to the exclusion of Almagro, who, if he had not taken as conspicuous a part in personal toil and exposure, had at least divided with him the original burden of the enterprise, and, by his labours in another direction, had contributed quite as essentially to its success.

[2] This remarkable document, formerly in the archives of Simancas, and now transferred to the *Archivo General de las Indias* in Seville, was transcribed for the rich collection of the late Don Martin Fernandez de Navarrete, to whose kindness I am indebted for a copy of it. It will be found printed entire, in the original, in Appendix No. 7.

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Almagro had willingly conceded the post of honour to his confederate; but it had been stipulated, on Pizarro's departure for Spain, that, while he solicited the office of Governor and Captain-General for himself, he should secure that of Adelantado for his companion. In like manner, he had engaged to apply for the see of Tumbez for the vicar of Panamá, and the office of Alguacil Mayor for the pilot Ruiz. The bishopric took the direction that was concerted, for the soldier could scarcely claim the mitre of the prelate; but the other offices, instead of their appropriate distribution, were all concentred in himself. Yet it was in reference to his application for his friends that Pizarro had promised on his departure to deal fairly and honourably by them all.[3]

It is stated by the military chronicler, Pedro Pizarro, that his kinsman did, in fact, urge the suit strongly in behalf of Almagro, but that he was refused by the government, on the ground that offices of such paramount importance could not be committed to different individuals. The ill effects of such an arrangement had been long since felt in more than one of the Indian colonies, where it had led to rivalry and fatal collision.[4]

[3] "Al fin se capituló, que Francisco Piçarro negociase la Governacion para si: i para Diego de Almagro, el Adelantamiento: i para Hernando de Luque, el Obispado: i para Bartolomé Ruiz, el Alguacilazgo Maior: i Mercedes para los que quedaban vivos, de los trece Compañeros, afirmando siempre Francisco Piçarro, que todo lo queria para ellos, i prometiendo, que negociaria lealmente, i sin ninguna cautela." Herrera, Hist. general, dec. 4, lib. 3, cap. 1.

[4] "Y don Francisco Piçarro pidio conforme á lo que llevava capitulado y hordenado con sus compañeros ya dicho, y en el consejo se le rrespondio que no avia lugar de dar governacion á dos compañeros, á causa de que en santa marta se avia dado ansi á dos compañeros y el uno avia muerto al otro. . . . Pues pedido, como digo, muchas vezes por don Francisco Piçarro se les hiziese la merced á ambos compañeros, se le rrespondio la pidiesse parassi sino que se daria

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Pizarro, therefore, finding his remonstrances unheeded, had no alternative but to combine the offices in his own person, or to see the expedition fall to the ground. This explanation of the affair has not received the sanction of other contemporary historians. The apprehensions expressed by Luque, at the time of Pizarro's assuming the mission, of some such result as actually occurred, founded, doubtless, on a knowledge of his associate's character, may warrant us in distrusting the alleged vindication of his conduct; and our distrust will not be diminished by familiarity with his subsequent career. Pizarro's virtue was not of a kind to withstand temptation,—though of a much weaker sort than that now thrown in his path.

The fortunate cavalier was also honoured with the habit of St. Jago;[5] and he was authorized to make an important innovation in his family escutcheon,—for by the father's side he might claim his armorial bearings. The black eagle and the two pillars emblazoned on the royal arms were incorporated with those of the Pizarros; and an Indian city, with a vessel in the distance on the waters, and the llama of Peru, revealed the theatre and the character of his exploits; while the legend announced that "under the auspices of Charles, and by the industry, the genius, and the resources of Pizarro, the country had been discovered and reduced to tranquillity,"—thus modestly intimating both the past and prospective services of the Conqueror.[6]

á otro, y visto que no avia lugar lo que pedia y queria pedio se le hiziese la merced á el, y ansi se le hizo." Descub. y Conq., MS.

[5] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 182.—Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 1. Caro de Torres, Historia de las Ordenes militares (ed. Madrid, 1629), p. 113.

[6] "Caroli Cæsaris auspicio, et labore, ingenio, ac impensa Ducis

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These arrangements having been thus completed to Pizarro's satisfaction, he left Toledo for Truxillo, his native place, in Estremadura, where he thought he should be most likely to meet with adherents for his new enterprise, and where it doubtless gratified his vanity to display himself in the palmy, or at least promising, state of his present circumstances. If vanity be ever pardonable, it is certainly in a man who, born in an obscure station in life, without family, interest, or friends to back him, has carved out his own fortunes in the world, and, by his own resources, triumphed over all the obstacles which nature and accident had thrown in his way. Such was the condition of Pizarro as he now revisited the place of his nativity, where he had hitherto been known only as a poor outcast, without a home to shelter, a father to own him, or a friend to lean upon. But he now found both friends and followers, and some who were eager to claim kindred with him and take part in his future fortunes. Among these were four brothers. Three of them, like himself, were illegitimate,—one of whom, named Francisco Martin de Alcántara, was related to him by the mother's side, the other two, named Gonzalo and Juan Pizarro, were descended from the father. "They were all poor, and proud as they were poor," says Oviedo, who had seen them; "and their eagerness for gain was in proportion to their poverty."[7]

The remaining and eldest brother, named Hernando, was a legitimate son,—"legitimate," continues the same caustic authority, "by his pride, as well as by

Piçarro inventa, et pacata." Herrera, Hist. general, dec. 4, lib. 6, cap. 5.

[7] "Trujo tres o cuatro hermanos suyos tan soberbios como pobres, é tan sin hacienda como deseosos de alcanzarla." Hist. de las Indias, MS., Parte 3, lib. 8, cap. 1.

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his birth." His features were plain, even disagreeably so; but his figure was good. He was large of stature, and, like his brother Francis, had on the whole an imposing presence.[8] In his character he combined some of the worst defects incident to the Castilian. He was jealous in the extreme; impatient, not merely of affront, but of the least slight, and implacable in his resentment. He was decisive in his measures, and unscrupulous in their execution. No touch of pity had power to arrest his arm. His arrogance was such that he was constantly wounding the self-love of those with whom he acted; thus begetting an ill will which unnecessarily multiplied obstacles in his path. In this he differed from his brother Francis, whose plausible manners smoothed away difficulties and conciliated confidence and co-operation in his enterprises. Unfortunately, the evil counsels of Hernando exercised an influence over his brother which more than compensated the advantages derived from his singular capacity for business.

Notwithstanding the general interest which Pizarro's adventures excited in his country, that chief did not find it easy to comply with the provisions of the Capitulation in respect to the amount of his levies. Those who were most astonished by his narrative were not always most inclined to take part in his fortunes. They shrank from the unparalleled hardships which lay in

[8] Oviedo's portrait of him is by no means flattering. He writes like one too familiar with the original. "É de todos ellos el Hernando Pizarro solo era legitimo, é mas legitimado en la soberbia, hombre de alta estatura é grueso, la lengua é labios gordos, é la punta de la nariz con sobrada carne é encendida, y este fue el desavenidor y estorbador del sosiego de todos y en especial de los dos viejos compañeros Francisco Pizarro é Diego de Almagro." Hist. de las Indias, MS. ubi supra.

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the path of the adventurer in that direction; and they listened with visible distrust to the gorgeous pictures of the golden temples and gardens of Tumbez, which they looked upon as indebted in some degree, at least, to the colouring of his fancy, with the obvious purpose of attracting followers to his banner. It is even said that Pizzaro would have found it difficult to raise the necessary funds, but for the seasonable aid of Cortés, a native of Estremadura like himself, his companion in arms in early days, and, according to report, his kinsman.[9] No one was in a better condition to hold out a helping hand to a brother adventurer, and probably no one felt greater sympathy in Pizarro's fortunes, or greater confidence in his eventual success, than the man who had so lately trod the same career with renown.

The six months allowed by the Capitulation had elapsed, and Pizarro had assembled somewhat less than his stipulated complement of men, with which he was preparing to embark in a little squadron of three vessels at Seville; but before they were wholly ready he received intelligence that the officers of the Council of the Indies proposed to inquire into the condition of the vessels and ascertain how far the requisitions had been complied with.

Without loss of time, therefore, Pizarro, afraid, if the facts were known, that his enterprise might be nipped in the bud, slipped his cables, and, crossing the bar of San Lucar, in January, 1530, stood for the isle of Gomera,—one of the Canaries,—where he ordered his brother Hernando, who had charge of the remaining vessels, to meet him.

[9] Pizarro y Orellana, Varones ilustres, p. 143.

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Scarcely had he gone, before the officers arrived to institute the search. But when they objected the deficiency of men they were easily—perhaps willingly—deceived by the pretext that the remainder had gone forward in the vessel with Pizarro. At all events, no further obstacles were thrown in Hernando's way, and he was permitted, with the rest of the squadron, to join his brother, according to agreement, at Gomera.

After a prosperous voyage, the adventurers reached the northern coast of the great southern continent, and anchored off the port of Santa Marta. Here they received such discouraging reports of the countries to which they were bound, of forests teeming with insects and venomous serpents, of huge alligators that swarmed on the banks of the streams, and of hardships and perils such as their own fears had never painted, that several of Pizarro's men deserted, and their leader, thinking it no longer safe to abide in such treacherous quarters, set sail at once for Nombre de Dios.

Soon after his arrival there, he was met by his two associates, Luque and Almagro, who had crossed the mountains for the purpose of hearing from his own lips the precise import of the Capitulation with the crown. Great, as might have been expected, was Almagro's discontent at learning the result of what he regarded as the perfidious machinations of his associate. "Is it thus," he exclaimed, "that you have dealt with the friend who shared equally with you in the trials, the dangers, and the cost of the enterprise, and this, notwithstanding your solemn engagements on your departure to provide for his interests as faithfully as your own? How could you allow me to be thus dishonoured in the eyes of the world by so paltry a

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compensation, which seems to estimate my services as nothing in comparison with your own?" [10]

Pizarro, in reply, assured his companion that he had faithfully urged his suit, but that the government refused to confide powers which intrenched so closely on one another to different hands. He had no alternative but to accept all himself or to decline all; and he endeavoured to mitigate Almagro's displeasure by representing that the country was large enough for the ambition of both, and that the powers conferred on himself were, in fact, conferred on Almagro, since all that he had would ever be at his friend's disposal, as if it were his own. But these honeyed words did not satisfy the injured party; and the two captains soon after returned to Panamá with feelings of estrangement, if not hostility, towards one another, which did not augur well for their enterprise.

Still, Almagro was of a generous temper, and might have been appeased by the politic concessions of his rival, but for the interference of Hernando Pizarro, who, from the first hour of their meeting, showed little respect for the veteran, which, indeed, the diminutive person of the latter was not calculated to inspire, and who now regarded him with particular aversion as an impediment to the career of his brother.

Almagro's friends—and his frank and liberal manners had secured him many—were no less disgusted than himself with the overbearing conduct of this new ally. They loudly complained that it was quite enough to suffer from the perfidy of Pizarro, without being exposed to the insults of his family, who had now come over with him to fatten on the spoils of conquest

[10] Herrera, Hist. general, dec. 4, lib. 7, cap. 9.—Pedro Pizarro, Descub. y Conq., MS.

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which belonged to their leader. The rupture soon proceeded to such a length that Almagro avowed his intention to prosecute the expedition without further co-operation with his partner, and actually entered into negotiations for the purchase of vessels for that object. But Luque, and the Licentiate Espinosa, who had fortunately come over at that time from St. Domingo, now interposed to repair a breach which must end in the ruin of the enterprise and the probable destruction of those most interested in its success. By their mediation, a show of reconciliation was at length effected between the parties, on Pizarro's assurance that he would relinquish the dignity of Adelantado in favour of his rival, and petition the emperor to confirm him in the possession of it,—an assurance, it may be remarked, not easy to reconcile with his former assertion in respect to the avowed policy of the crown in bestowing this office. He was, moreover, to apply for a distinct government for his associate, so soon as he had become master of the country assigned to himself, and was to solicit no office for either of his own brothers until Almagro had been first provided for. Lastly, the former contract in regard to the division of the spoil into three equal shares between the three original associates was confirmed in the most explicit manner. The reconciliation thus effected among the parties answered the temporary purpose of enabling them to go forward in concert in the expedition. But it was only a thin scar that had healed over the wound, which, deep and rankling within, waited only fresh cause of irritation to break out with a virulence more fatal than ever." [11]

[11] Pedro Pizarro, Descub. y Conq., MS. — Naharro, Relacion sumaria, MS.—Montesinos, Annales, MS., año 1529.—Relacion

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No time was now lost in preparing for the voyage. It found little encouragement, however, among the colonists of Panamá, who were too familiar with the sufferings on the former expeditions to care to undertake another, even with the rich bribe that was held out to allure them. A few of the old company were content to follow out the adventure to its close; and some additional stragglers were collected from the province of Nicaragua,—a shoot, it may be remarked, from the colony of Panamá. But Pizarro made slender additions to the force brought over with him from Spain, though this body was in better condition, and, in respect to arms, ammunition, and equipment generally, was on a much better footing, than his former levies. The whole number did not exceed one hundred and eighty men, with twenty-seven horses for the cavalry. He had provided himself with three vessels, two of them of a good size, to take the place of those which he had been compelled to leave on the opposite side of the Isthmus at Nombre de Dios; an armament small for the conquest of an empire, and far short of that prescribed by the Capitulation with the crown. With this the intrepid chief proposed to commence operations, trusting to his own successes, and the exertions of Almagro, who was to remain behind for the present, to muster reinforcements.[12]

del primer Descub., MS.—Zarate, Conq. del Peru, lib. 1, cap. 3.—Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 1.—There seems to have been little good will, at bottom, between any of the confederates; for Father Luque wrote to Oviedo that both of his partners had repaid his services with ingratitude: "Padre Luque, compañero de estos Capitanes, con cuya hacienda hicieron ellos sus hechos, puesto que el uno é el otro se lo pagaron con ingratitud segun á mi me lo escribió el mismo electo de su mano." Ibid., loc. cit.

[12] The numerical estimates differ, as usual. I conform to the statement of Pizarro's secretary, Xeres, Conq. del Peru, ap. Barcia, tom. iii. p. 182.

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On St. John the Evangelist's day, the banners of the company and the royal standard were consecrated in the cathedral church of Panamá; a sermon was preached before the little army by Fray Juan de Vargas, one of the Dominicans selected by the government for the Peruvian mission; and mass was performed, and the sacrament administered to every soldier previous to his engaging in the crusade against the infidel.[13] Having thus solemnly invoked the blessing of Heaven on the enterprise, Pizarro and his followers went on board their vessels, which rode at anchor in the Bay of Panamá, and early in January, 1531, sallied forth on his third and last expedition for the conquest of Peru.

It was his intention to steer direct for Tumbez, which held out so magnificent a show of treasure on his former voyage. But head-winds and currents, as usual, baffled his purpose, and after a run of thirteen days, much shorter than the period formerly required for the same distance, his little squadron came to anchor in the Bay of St. Matthew, about one degree north; and Pizarro, after consulting with his officers, resolved to disembark his forces and advance along the coast, while the vessels held their course at a convenient distance from the shore.

The march of the troops was severe and painful in the extreme; for the road was constantly intersected by streams, which, swollen by the winter rains, widened

[13] "El qual haviendo hecho bendecir en la Iglesia mayor las banderas i estandarte real dia de San Juan Evangelista de dicho ano de 1530, i que todos los soldados confesasen i comulgasen en el convento de Nuestra Señora de la Merced, dia de los Inocentes en la misa cantada que se celebró con toda solemnidad i sermon que predicó el P. Present^do Fr. Juan de Vargas, uno de los 5 religiosos que en cumplimiento de la obediencia de sus prelados i orden del Emperador pasaban à la conquista." Naharro, Relacion sumaria, MS.

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at their mouths into spacious estuaries. Pizarro, who had some previous knowledge of the country, acted as guide as well as commander of the expedition. He was ever ready to give aid where it was needed, encouraging his followers to ford or swim the torrents as they best could, and cheering the desponding by his own buoyant and courageous spirit.

At length they reached a thick-settled hamlet, or rather town, in the province of Coaque. The Spaniards rushed on the place, and the inhabitants, without offering resistance, fled in terror to the neighbouring forests, leaving their effects—of much greater value than had been anticipated—in the hands of the invaders. "We fell on them, sword in hand," says one of the Conquerors, with some *naïveté*; "for if we had advised the Indians of our approach we should never have found there such store of gold and precious stones."[14] The natives, however, according to another authority, stayed voluntarily; "for, as they had done no harm to the white men, they flattered themselves none would be offered to them, but that there would be only an interchange of good offices with the strangers,"[15]—an expectation founded, it may be, on the good character which the Spaniards had established for themselves on their preceding visit, but one in which the simple people now found themselves most unpleasantly deceived.

Rushing into the deserted dwellings, the invaders found there, besides stuffs of various kinds, and food

[14] "Pues llegados á este pueblo de Coaque dieron de supito sin savello la gente del porque si estuvieran avisados. No se tomara la cantidad de oro y esmeraldas que en el se tomaron." Pedro Pizarro Descub. y Conq., MS.

[15] Herrera, Hist. general, dec. 4, lib. 7, cap. 9

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most welcome in their famished condition, a large quantity of gold and silver wrought into clumsy ornaments, together with many precious stones; for this was the region of the *esmeraldas*, or emeralds, where that valuable gem was most abundant. One of these jewels, that fell into the hands of Pizarro in this neighbourhood, was as large as a pigeon's egg. Unluckily, his rude followers did not know the value of their prize; and they broke many of them in pieces by pounding them with hammers.[16] They were led to this extraordinary proceeding, it is said, by one of the Dominican missionaries, Fray Reginaldo de Pedraza, who assured them that this was the way to prove the true emerald, which could not be broken. It was observed that the good father did not subject his own jewels to this wise experiment; but, as the stones, in consequence of it, fell in value, being regarded merely as coloured glass, he carried back a considerable store of them to Panamá.[17]

The gold and silver ornaments rifled from the dwellings were brought together and deposited in a common heap; when a fifth was deducted for the crown, and Pizarro distributed the remainder in due proportions among the officers and privates of his company. This was the usage invariably observed on the like occasions throughout the Conquest. The invaders had embarked

[16] Relacion del primer Descub., MS.—Zarate, Conq. del Peru, lib. 1, cap. 4.—"A lo que se ha entendido en las esmeraldas ovo gran hierro y torpedad en algunas Personas por no conoscellas. Aunque quieren decir que algunos que las conoscieron las guardaron. Pero ffinalmente muchos vbieron esmeraldas de mucho valor; vnos las provavan en yunques, dandolas con martillos, diziendo que si hera esmeralda no se quebraria; otros las despreciaban, diziendo que era vidrio." Pedro Pizarro, Descub. y Conq., MS.

[17] Pedro Pizarro, Descub. y Conq., MS.—Herrera, Hist. general, dec. 4, lib. 7, cap. 9.

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in a common adventure. Their interest was common, and to have allowed every one to plunder on his own account would only have led to insubordination and perpetual broils. All were required, therefore, on pain of death, to contribute whatever they obtained, whether by bargain or by rapine, to the general stock; and all were too much interested in the execution of the penalty to allow the unhappy culprit who violated the law any chance of escape.[18]

Pizarro, with his usual policy, sent back to Panamá a large quantity of the gold, no less than twenty thousand *castellanos* in value, in the belief that the sight of so much treasure, thus speedily acquired, would settle the doubts of the wavering and decide them on joining his banner.[19] He judged right. As one of the Conquerors piously expresses it, "It pleased the Lord that we should fall in with the town of Coaque, that the riches of the land might find credit with the people, and that they should flock to it."[20]

Pizarro, having refreshed his men, continued his

[18] Los Españoles las rrecoxeron y juntaron el oro y la plata, porque asi estava mandado y hordenado sopena de la vida el que otra cossa hiziese, porque todos lo avian de traer á monton para que de alli el governador lo rrepartiese, dando á cada uno confforme á su persona y meritos de servicios; y esta horden se guardo en toda esta tierra en la conquista della, y al que se le hallara oro ó plata escondido muriera por ello, y deste medio nadie oso escondello." Pedro Pizarro, Descub. y Conq., MS.

[19] The booty was great, indeed, if, as Pedro Pizarro, one of the Conquerors present, says, it amounted in value to 200,000 gold castellanos: "Aqui se hallo mucha chaquira de oro y de plata, muchas coronas hechas de oro á manera de imperiales, y otras muchas piezas en que se avaleo montar mas de dozientos mill castellanos." (Descub. y Conq., MS.) Naharro, Montesinos, and Herrera content themselves with stating that he sent back 20,000 castellanos in the vessels to Panamá.

[20] "Fueron a dar en vn pueblo que se dezia Ccaque que fue nuestro Señor servido tapasen con el, porque con lo que en el se hallo se acredito la tierra y vino gente a ella." Pedro Pizarro, Descub. y Conq., MS.

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march along the coast, but no longer accompanied by the vessels, which had returned for recruits to Panamá. The road, as he advanced, was checkered with strips of sandy waste, which, drifted about by the winds, blinded the soldiers, and afforded only treacherous footing for man and beast. The glare was intense; and the rays of a vertical sun beat fiercely on the iron mail and the thick quilted doublets of cotton, till the fainting troops were almost suffocated with the heat. To add to their distresses, a strange epidemic broke out in the little army. It took the form of ulcers, or rather hideous warts of great size, which covered the body, and when lanced, as was the case with some, discharged such a quantity of blood as proved fatal to the sufferer. Several died of this frightful disorder, which was so sudden in its attack, and attended with such prostration of strength, that those who lay down well at night were unable to lift their hands to their heads in the morning.[21] The epidemic, which made its first appearance during this invasion, and which did not long survive it, spread over the country, sparing neither native nor white man.[22] It was one of those plagues from the vial of wrath, which the destroying angel, who follows in the path of the conqueror, pours out on the devoted nations.

The Spaniards rarely experienced on their march either resistance or annoyance from the inhabitants, who, instructed by the example of Coaque, fled with their effects into the woods and neighbouring mountains. No one came out to welcome the strangers and offer

[21] Naharro, Relacion sumaria MS.—Pedro Pizarro, Descub. y Conq., MS.—Montesinos, Annales, MS., año 1530.

[22] Garcilasso, Com. Real., Parte 2, lib. 1, cap. 15.

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the rites of hospitality, as on their last visit to the land. For the white men were no longer regarded as good beings that had come from heaven, but as ruthless destroyers, who, invulnerable to the assaults of the Indians, were borne along on the backs of fierce animals, swifter than the wind, with weapons in their hands that scattered fire and desolation as they went. Such were the stories now circulated of the invaders, which, preceding them everywhere on their march, closed the hearts, if not the doors, of the natives against them. Exhausted by the fatigue of travel and by disease, and grievously disappointed at the poverty of the land, which now offered no compensation for their toils, the soldiers of Pizarro cursed the hour in which they had enlisted under his standard, and the men of Nicaragua in particular, says the old chronicler, calling to mind their pleasant quarters in their luxurious land, sighed only to return to their Mahometan paradise.[23]

At this juncture the army was gladdened by the sight of a vessel from Panamá, which brought some supplies, together with the royal treasurer, the *veedor* or inspector, the comptroller, and other high officers appointed by the crown to attend the expedition. They had been left in Spain by Pizarro, in consequence of his abrupt departure from the country; and the Council of the Indies, on learning the circumstance, had sent instructions to Panamá to prevent the sailing of his squadron from that port. But the Spanish

[23] "Aunque ellos no ninguno por aver venido, porque como avian dexado el paraiso de mahoma que hera Nicaragua y hallaron la isla alzada y falta de comidas y la mayor parte de la gente enferma y no oro ni plata como atras avian hallado, algunos y todos se holgaran de volver de adonde avian venido." Pedro Pizarro, Descub. y Conq., MS.

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government, with more wisdom, countermanded the order, only requiring the functionaries to quicken their own departure and take their place without loss of time in the expedition.

The Spaniards in their march along the coast had now advanced as far as Puerto Viejo. Here they were soon after joined by another small reinforcement of about thirty men, under an officer named Benalcazar, who subsequently rose to high distinction in this service. Many of the followers of Pizarro would now have halted at this spot and established a colony there. But that chief thought more of conquering than of colonizing, at least for the present; and he proposed, as his first step, to get possession of Tumbez, which he regarded as the gate of the Peruvian empire. Continuing his march, therefore, to the shores of what is now called the Gulf of Guayaquil, he arrived off the little island of Puná, lying at no great distance from the Bay of Tumbez. This island, he thought, would afford him a convenient place to encamp until he was prepared to make his descent on the Indian city.

The dispositions of the islanders seemed to favour his purpose. He had not been long in their neighbourhood before a deputation of the natives, with their cacique at their head, crossed over in their balsas to the main land to welcome the Spaniards to their residence. But the Indian interpreters of Tumbez, who had returned with Pizarro from Spain, and continued with the camp, put their master on his guard against the meditated treachery of the islanders, whom they accused of designing to destroy the Spaniards by cutting the ropes that held together the floats and leaving those upon them to perish in the waters. Yet the cacique, when

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charged by Pizarro with this perfidious scheme, denied it with such an air of conscious innocence that the Spanish commander trusted himself and his followers, without further hesitation, to his conveyance, and was transported in safety to the shores of Puná.

Here he was received in a hospitable manner, and his troops were provided with comfortable quarters. Well satisfied with his present position, Pizarro resolved to occupy it until the violence of the rainy season was past, when the arrival of the reinforcements he expected would put him in better condition for marching into the country of the Inca.

The island, which lies in the mouth of the river of Guayaquil, and is about eight leagues in length by four in breadth at the widest part, was at that time partially covered with a noble growth of timber. But a large portion of it was subjected to cultivation, and bloomed with plantations of cacao, of the sweet potato, and the different products of a tropical clime, evincing agricultural knowledge as well as industry in the population. They were a warlike race, but had received from their Peruvian foes the appellation of "perfidious." It was the brand fastened by the Roman historians on their Carthaginian enemies,—with perhaps no better reason. The bold and independent islanders opposed a stubborn resistance to the arms of the Incas; and, though they had finally yielded, they had been ever since at feud, and often in deadly hostility, with their neighbours of Tumbez.

The latter no sooner heard of Pizarro's arrival on the island than, trusting probably to their former friendly relations with him, they came over in some number to the Spanish quarters. The presence of their

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detested rivals was by no means grateful to the jealous inhabitants of Puná, and the prolonged residence of the white men on their island could not be otherwise than burdensome. In their outward demeanour they still maintained the same show of amity; but Pizarro's interpreters again put him on his guard against the proverbial perfidy of their hosts. With his suspicions thus roused, the Spanish commander was informed that a number of the chiefs had met together to deliberate on a plan of insurrection. Not caring to wait for the springing of the mine, he surrounded the place of meeting with his soldiers and made prisoners of the suspected chieftains. According to one authority, they confessed their guilt.[24] This is by no means certain. Nor is it certain that they meditated an insurrection. Yet the fact is not improbable in itself; though it derives little additional probability from the assertion of the hostile interpreters. It is certain, however, that Pizarro was satisfied of the existence of a conspiracy; and, without further hesitation, he abandoned his wretched prisoners, ten or twelve in number, to the tender mercies of their rivals of Tumbez, who instantly massacred them before his eyes.[25]

Maddened by this outrage, the people of Puná sprang to arms, and threw themselves at once, with fearful yells and the wildest menaces of despair, on the Spanish camp. The odds of numbers were greatly in their favour, for they mustered several thousand warriors. But the more decisive odds of arms and

[24] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 183.

[25] "Y el marques don Franscisco Piçarro, por tenellos por amigos y estuviesen de paz quando alla passasen, les dio algunos principales los quales ellos matavan en presencia de los españoles, cortandoles las cavezas por el cogote." Pedro Pizarro, Descub. y Conq., MS.

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discipline were on the side of their antagonists; and, as the Indians rushed forward in a confused mass to the assault, the Castilians coolly received them on their long pikes or swept them down by the volleys of their musketry. Their ill-protected bodies were easily cut to pieces by the sharp sword of the Spaniard; and Hernando Pizarro, putting himself at the head of the cavalry, charged boldly into the midst, and scattered them far and wide over the field, until, panic-struck by the terrible array of steel-clad horsemen and the stunning reports and the flash of fire-arms, the fugitives sought shelter in the depths of their forests. Yet the victory was owing, in some degree, at least,—if we may credit the Conquerors,—to the interposition of Heaven; for St. Michael and his legions were seen high in the air above the combatants, contending with the arch-enemy of man and cheering on the Christians by their example![26]

Not more than three or four Spaniards fell in the fight; but many were wounded, and among them Hernando Pizarro, who received a severe injury in the leg from a javelin. Nor did the war end here; for the implacable islanders, taking advantage of the cover of night, or of any remissness on the part of the in-

[26] The city of San Miguel was so named by Pizarro to commemorate the event; and the existence of such a city may be considered by some as establishing the truth of the miracle.—"En la batalla de Puná vieron muchos, y de los Indios, ya de los nuestros, que habia en el aire otros dos campos, uno acaudillado por el Arcangel S^n Miguel con espada y rodela, y otro por Luzbel y sus secuaces; mas apenas cantaron los Castellanos la victoria huyeron los diablos, y formando un gran torvellino de viento se oyeron en el aire unas terribles voces que decian, Vencistenos! Miguel vencistenos! De aqui tornó D^n Francisco Pizarro tanta devocion al sto Arcangel, que prometió llamar la primera ciudad que fundase de su nombre; cumpliolo asi como veremos adelante." Montesinos, Annales, MS., año 1530.

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vaders, were ever ready to steal out of their fastnesses and spring on their enemy's camp, while, by cutting off his straggling parties and destroying his provisions, they kept him in perpetual alarm.

In this uncomfortable situation, the Spanish commander was gladdened by the appearance of two vessels off the island. They brought a reinforcement consisting of a hundred volunteers, besides horses for the cavalry. It was commanded by Hernando de Soto, a captain afterwards famous as the discoverer of the Mississippi, which still rolls its majestic current over the place of his burial,—a fitting monument for his remains, as it is of his renown.[27]

This reinforcement was most welcome to Pizarro, who had been long discontented with his position on an island, where he found nothing to compensate the life of unintermitting hostility which he was compelled to lead. With these recruits he felt himself in sufficient strength to cross over to the continent and resume military operations on the proper theatre for discovery and conquest. From the Indians of Tumbez he learned that the country had been for some time distracted by a civil war between two sons of the late monarch, competitors for the throne. This intelligence he regarded as of the utmost importance, for he remembered the use which Cortés had made of similar dissensions among the tribes of Anahuac. Indeed, Pizarro seems to have had the example of his great predecessor before his eyes on more occasions than

[27] The transactions in Puná are given at more or less length by Naharro, Relacion sumaria, MS.—Conq. i Pob. del Piru, MS.—Pedro Pizarro, Descub. y Conq., MS.—Montesinos, Annales, MS., ubi supra.—Relacion del primer Descub., MS.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. pp. 182, 183.

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this. But he fell far short of his model; for, notwithstanding the restraint he sometimes put upon himself, his coarser nature and more ferocious temper often betrayed him into acts most repugnant to sound policy, which would never have been countenanced by the Conqueror of Mexico.

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CHAPTER II.

Peru at the Time of the Conquest.—Reign of Huayna Capac.—The Inca Brothers.—Contest for the Empire.—Triumph and Cruelties of Atahuallpa.

BEFORE accompanying the march of Pizarro and his followers into the country of the Incas, it is necessary to make the reader acquainted with the critical situation of the kingdom at that time. For the Spaniards arrived just at the consummation of an important revolution,—a crisis most favourable to their views of conquest, and one, indeed, but for which the conquest, with such a handful of soldiers, could never have been achieved.

In the latter part of the fifteenth century died Tupac Inca Yupanqui, one of the most renowned of the "Children of the Sun," who, carrying the Peruvian arms across the burning sands of Atacama, penetrated to the remote borders of Chili, while in the opposite direction he enlarged the limits of the empire by the acquisition of the southern provinces of Quito. The war in this quarter was conducted by his son Huayna Capac, who succeeded his father on the throne, and fully equalled him in military daring and in capacity for government.

Under this prince, the whole of the powerful state of Quito, which rivalled that of Peru itself in wealth and refinement, was brought under the sceptre of the Incas; whose empire received by this conquest the most important accession yet made to it since the

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foundation of the dynasty of Manco Capac. The remaining days of the victorious monarch were passed in reducing the independent tribes on the remote limits of his territory, and, still more, in cementing his conquests by the introduction of the Peruvian polity. He was actively engaged in completing the great works of his father, especially the high roads which led from Quito to the capital. He perfected the establishment of posts, took great pains to introduce the Quichua dialect throughout the empire, promoted a better system of agriculture, and, in fine, encouraged the different branches of domestic industry and the various enlightened plans of his predecessors for the improvement of his people. Under his sway the Peruvian monarchy reached its most palmy state; and under both him and his illustrious father it was advancing with such rapid strides in the march of civilization as would soon have carried it to a level with the more refined despotisms of Asia, furnishing the world, perhaps, with higher evidence of the capabilities of the American Indian than is elsewhere to be found on the great Western continent. But other and gloomier destinies were in reserve for the Indian races.

The first arrival of the white men on the South American shores of the Pacific was about ten years before the death of Huayna Capac, when Balboa crossed the Gulf of St. Michael and obtained the first clear report of the empire of the Incas. Whether tidings of these adventurers reached the Indian monarch's ears is doubtful. There is no doubt, however, that he obtained the news of the first expedition under Pizarro and Almagro, when the latter commander penetrated as far as the Rio de San Juan, about the

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fourth degree north. The accounts which he received made a strong impression on the mind of Huayna Capac. He discerned in the formidable prowess and weapons of the invaders proofs of a civilization far superior to that of his own people. He intimated his apprehension that they would return, and that at some day, not far distant perhaps, the throne of the Incas might be shaken by these strangers endowed with such incomprehensible powers.[1] To the vulgar eye, it was a little speck on the verge of the horizon; but that of the sagacious monarch seemed to descry in it the dark thunder-cloud that was to spread wider and wider till it burst in fury on his nation.

There is some ground for believing thus much. But other accounts, which have obtained a popular currency, not content with this, connect the first tidings of the white men with predictions long extant in the country, and with supernatural appearances which filled the hearts of the whole nation with dismay. Comets were seen flaming athwart the heavens. Earthquakes shook the land; the moon was girdled with rings of fire of many colours; a thunderbolt fell on one of the royal palaces and consumed it to ashes; and an eagle, chased by several hawks, was seen, screaming in the air, to hover about the great square of Cuzco, when, pierced by the talons of his tormentors, the king of birds fell lifeless in the presence of many of the Inca nobles, who read in this an augury of their own destruction. Huayna Capac himself, calling his great officers around him, as he found he was drawing near his end, announced the subversion of his empire by the race of white and bearded strangers, as the consummation

[1] Sarmiento, an honest authority, tells us he had this from some of the Inca lords who heard it. Relacion, MS., cap. 65.

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predicted by the oracles after the reign of the twelfth Inca, and he enjoined it on his vassals not to resist the decrees of Heaven, but to yield obedience to its messengers.[2]

Such is the report of the impressions made by the appearance of the Spaniards in the country, reminding one of the similar feelings of superstitious terror occasioned by their appearance in Mexico. But the traditions of the latter land rest on much higher authority than those of the Peruvians, which, unsupported by contemporary testimony, rest almost wholly on the naked assertion of one of their own nation, who thought to find, doubtless, in the inevitable decrees of Heaven, the best apology for the supineness of his countrymen.

It is not improbable that rumours of the advent of a strange and mysterious race should have spread gradually among the Indian tribes along the great table-land of the Cordilleras, and should have shaken the hearts of the stoutest warriors with feelings of undefined dread, as of some impending calamity. In this state of mind, it was natural that physical convulsions, to which that volcanic country is peculiarly subject, should have made an unwonted impression on their minds, and that the phenomena which might have been regarded only as extraordinary, in the usual

[2] A minute relation of these supernatural occurrences is given by the Inca Garcilasso de la Vega (Com. Real., Parte 1, lib. 9, cap. 14), whose situation opened to him the very best sources of information, which is more than counterbalanced by the defects in his own character as an historian,—his childish credulity, and his desire to magnify and mystify every thing relating to his own order, and, indeed, his nation. His work is the source of most of the facts—and the falsehoods—that have obtained circulation in respect to the ancient Peruvians. Unfortunately, at this distance of time it is not always easy to distinguish the one from the other.

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seasons of political security, should now be interpreted by the superstitious soothsayer as the handwriting on the heavens, by which the god of the Incas proclaimed the approaching downfall of their empire.

Huayna Capac had, as usual with the Peruvian princes, a multitude of concubines, by whom he left a numerous posterity. The heir to the crown, the son of his lawful wife and sister, was named Huascar.[3] At the period of the history at which we are now arrived, he was about thirty years of age. Next to the heir-apparent, by another wife, a cousin of the monarch's, came Manco Capac, a young prince who will occupy an important place in our subsequent story. But the best-beloved of the Inca's children was Atahuallpa. His mother was the daughter of the last *Scyri* of Quito, who had died of grief, it was said, not long after the subversion of his kingdom by Huayna Capac. The princess was beautiful, and the Inca, whether to gratify his passion, or, as the Peruvians say, willing to make amends for the ruin of her parents, received her among his concubines. The historians of Quito assert that she was his lawful wife; but this dignity, according to the usages of the empire, was reserved for maidens of the Inca blood.

[3] *Huascar*, in the Quichua dialect, signifies "a cable." The reason of its being given to the heir-apparent is remarkable. Huayna Capac celebrated the birth of the prince by a festival, in which he introduced a massive gold chain for the nobles to hold in their hands as they performed their national dances. The chain was seven hundred feet in length, and the links nearly as big round as a man's wrist! (See Zarate, Conq. del Peru, lib. 1, cap. 14.—Garcilasso, Com. Real., Parte 1, lib. 9, cap. 1.) The latter writer had the particulars, he tells us, from his old Inca uncle,—who seems to have dealt largely in the marvellous; not too largely for his audience, however, as the story has been circulated without scruple by most of the Castilian writers both of that and of the succeeding age

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The latter years of Huayna Capac were passed in his new kingdom of Quito. Atahuallpa was accordingly brought up under his own eye, accompanied him, while in his tender years, in his campaigns, slept in the same tent with his royal father, and ate from the same plate.[4] The vivacity of the boy, his courage and generous nature, won the affections of the old monarch to such a degree that he resolved to depart from the established usages of the realm and divide his empire between him and his elder brother Huascar. On his death-bed he called the great officers of the crown around him, and declared it to be his will that the ancient kingdom of Quito should pass to Atahuallpa, who might be considered as having a natural claim on it, as the dominion of his ancestors. The rest of the empire he settled on Huascar; and he enjoined it on the two brothers to acquiesce in this arrangement and to live in amity with each other. This was the last act of the heroic monarch; doubtless the most impolitic of his whole life. With his dying breath he subverted the fundamental laws of the empire; and, while he recommended harmony between the successors to his authority, he left in this very division of it the seeds of inevitable discord.[5]

His death took place, as seems probable, at the close of 1525, not quite seven years before Pizarro's arrival at Puná.[6] The tidings of his decease spread

[4] "Atabalipa era bien quisto de los Capitanes viejos de su Padre y de los Soldados, porque andubo en la guerra en su niñez y porque él en vida le mostró tanto amor que no le dejaba comer otra cosa que lo que él le daba de su plato." Sarmiento, Relacion, MS., cap. 66.

[5] Oviedo, Hist. de las Indias, MS., Parte 1, lib. 8, cap. 9.—Zarate, Conq. del Peru, lib. 1, cap. 12.—Sarmiento, Relacion, MS., cap. 65.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 201.

[6] The precise date of this event, though so near the time of the

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sorrow and consternation throughout the land; for, though stern and even inexorable to the rebel and the long-resisting foe, he was a brave and magnanimous monarch, and legislated with the enlarged views of a prince who regarded every part of his dominions as equally his concern. The people of Quito, flattered by the proofs which he had given of preference for them by his permanent residence in that country and his embellishment of their capital, manifested unfeigned sorrow at his loss; and his subjects at Cuzco, proud of the glory which his arms and his abilities had secured for his native land, held him in no less admiration;[7] while the more thoughtful and the more timid, in both countries, looked with apprehension to the future, when the sceptre of the vast empire, instead of being swayed by an old and experienced hand, was to be consigned to rival princes, naturally jealous of one another, and, from their age, necessarily exposed to the unwholesome influence of crafty and ambitious counsellors. The people testified their regret by the unwonted honours paid to the memory of the deceased Inca. His

Conquest, is matter of doubt. Balboa, a contemporary with the Conquerors, and who wrote at Quito, where the Inca died, fixes it at 1525. (Hist. du Pérou, chap. 14.) Velasco, another inhabitant of the same place, after an investigation of the different accounts, comes to the like conclusion. (Hist. de Quito, tom. i. p. 232.) Dr. Robertson, after telling us that Huayna Capac died in 1529, speaks again of this event as having happened in 1527. (Conf. America, vol. iii. pp. 25, 381.) Any one who has been bewildered by the chronological snarl of the ancient chronicles will not be surprised at meeting occasionally with such inconsistencies in a writer who is obliged to take them as his guides.

[7] One cannot doubt this monarch's popularity with the female part of his subjects, at least, if, as the historian of the Incas tells us, "he was never known to refuse a woman, of whatever age or degree she might be, any favour that she asked of him!" Com. Real., Parte 1, lib. 8, cap. 7.

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heart was retained in Quito, and his body, embalmed after the fashion of the country, was transported to Cuzco, to take its place in the great temple of the Sun, by the side of the remains of his royal ancestors. His obsequies were celebrated with sanguinary splendour in both the capitals of his far-extended empire; and several thousands of the imperial concubines, with numerous pages and officers of the palace, are said to have proved their sorrow, or their superstition, by offering up their own lives, that they might accompany their departed lord to the bright mansions of the Sun.[8]

For nearly five years after the death of Huayna Capac, the royal brothers reigned, each over his allotted portion of the empire, without distrust of one another, or, at least, without collision. It seemed as if the wish of their father was to be completely realized, and that the two states were to maintain their respective integrity and independence as much as if they had never been united into one. But, with the manifold causes for jealousy and discontent, and the swarms of courtly sycophants who would find their account in fomenting these feelings, it was easy to see that this tranquil state of things could not long endure. Nor would it have endured so long, but for the more gentle temper of Huascar, the only party who had ground for complaint. He was four or five years older than his brother, and was possessed of courage not to be doubted; but he was a prince of a generous and easy nature, and perhaps, if left to himself, might have acquiesced in an arrangement which, however

[8] Sarmiento, Relacion, MS., cap. 65.—Herrera, Hist. general, dec. 5, lib. 3. cap. 17.

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unpalatable, was the will of his deified father. But Atahuallpa was of a different temper. Warlike, ambitious, and daring, he was constantly engaged in enterprises for the enlargement of his own territory; though his crafty policy was scrupulous not to aim at extending his acquisitions in the direction of his royal brother. His restless spirit, however, excited some alarm at the court of Cuzco, and Huascar at length sent an envoy to Atahuallpa, to remonstrate with him on his ambitious enterprises, and to require him to render him homage for his kingdom of Quito.

This is one statement. Other accounts pretend that the immediate cause of rupture was a claim instituted by Huascar for the territory of Tumebamba, held by his brother as part of his patrimonial inheritance. It matters little what was the ostensible ground of collision between persons placed by circumstances in so false a position in regard to one another that collision must, at some time or other, inevitably occur.

The commencement, and, indeed, the whole course, of hostilities which soon broke out between the rival brothers are stated with irreconcilable and, considering the period was so near to that of the Spanish invasion, with unaccountable discrepancy. By some it is said that in Atahuallpa's first encounter with the troops of Cuzco he was defeated and made prisoner near Tumebamba, a favourite residence of his father, in the ancient territory of Quito and in the district of Cañaris. From this disaster he recovered by a fortunate escape from confinement, when, regaining his capital, he soon found himself at the head of a numerous army, led by the most able and experienced captains in the empire. The liberal manners of the young Atahuallpa had endeared him to the soldiers,

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with whom, as we have seen, he served more than one campaign in his father's lifetime. These troops were the flower of the great army of the Inca, and some of them had grown gray in his long military career, which had left them at the north, where they readily transferred their allegiance to the young sovereign of Quito. They were commanded by two officers of great consideration, both possessed of large experience in military affairs and high in the confidence of the late Inca. One of them was named Quizquiz; the other, who was the maternal uncle of Atahuallpa, was called Challcuchima.

With these practised warriors to guide him, the young monarch put himself at the head of his martial array and directed his march towards the south. He had not advanced farther than Ambato, about sixty miles distant from his capital, when he fell in with a numerous host which had been sent against him by his brother, under the command of a distinguished chieftain, of the Inca family. A bloody battle followed, which lasted the greater part of the day; and the theatre of combat was the skirts of the mighty Chimborazo.[9]

The battle ended favourably for Atahuallpa, and the Peruvians were routed with great slaughter and the loss of their commander. The prince of Quito availed himself of his advantage to push forward his march

[9] Garcilasso denies that any thing but insignificant skirmishes took place before the decisive action fought on the plains of Cuzco. But Sarmiento, who gathered his accounts of these events, as he tells us, from the actors in them, walked over the field of battle at Ambato, when the ground was still covered with the bones of the slain: "Yo hé pasado por este Pueblo y hé visto el Lugar donde dicen que esta Batalla se dió, y cierto segun hay la osamenta devieron aun de morir mas gente de la que cuentan." Relacion, MS., cap. 69.

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until he arrived before the gates of Tumebamba, which city, as well as the whole district of Cañaris, though an ancient dependency of Quito, had sided with his rival in the contest. Entering the captive city like a conqueror, he put the inhabitants to the sword, and razed it with all its stately edifices, some of which had been reared by his own father, to the ground. He carried on the same war of extermination as he marched through the offending district of Cañaris. In some places, it is said, bands of children, as well as of older persons, were sent out, in melancholy procession, with green branches in their hands, to deprecate his wrath; but the vindictive conqueror, deaf to their entreaties, laid the country waste with fire and sword, sparing no man capable of bearing arms who fell into his hands.[10]

The fate of Cañaris struck terror into the hearts of his enemies, and one place after another opened its gates to the victor, who held on his triumphant march towards the Peruvian capital. His arms experienced a temporary check before the island of Puná, whose bold warriors maintained the cause of his brother. After some days lost before this place, Atahuallpa left the contest to their old enemies, the people of Tumbez,

[10] "Cuentan muchos Indios á quien yo lo oi, que por amansar su ira, mandaron á un escuadron grande de niños y á otro de hombres de toda edad, que saliesen hasta las ricas andas donde venia con gran pompa, llevando en las manos ramos verdes y ojas de palma, y que le pidiesen la gracia y amistad suya para el pueblo, sin mirar la injuria pasada, y que en tantos clamores se lo suplicaron, y con tanta humildad, que bastara quebrantar corazones de piedra: mas poca impresion hicieron en el cruel de Atabalipa, porque dicen que mandó á sus capitanes ygentes que matasen á todos aquellos que habian venido, lo cual fué hecho, no perdonando sino á algunos niños y á las mugeres sagradas del Templo." Sarmiento, Relacion, MS., cap. 70.

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who had early given in their adhesion to him, while he resumed his march and advanced as far as Caxamalca, about seven degrees south. Here he halted with a detachment of the army, sending forward the main body under the command of his two generals, with orders to move straight upon Cuzco. He preferred not to trust himself farther in the enemy's country, where a defeat might be fatal. By establishing his quarters at Caxamalca, he would be able to support his generals in case of a reverse, or, at worst, to secure his retreat on Quito until he was again in condition to renew hostilities.

The two commanders, advancing by rapid marches, at length crossed the Apurimac River, and arrived within a short distance of the Peruvian capital. Meanwhile, Huascar had not been idle. On receiving tidings of the discomfiture of his army at Ambato, he made every exertion to raise levies throughout the country. By the advice, it is said, of his priests,—the most incompetent advisers in times of danger,—he chose to await the approach of the enemy in his own capital; and it was not till the latter had arrived within a few leagues of Cuzco that the Inca, taking counsel of the same ghostly monitors, sallied forth to give him battle.

The two armies met on the plains of Quipaypan, in the neighbourhood of the Indian metropolis. Their numbers are stated with the usual discrepancy; but Atahuallpa's troops had considerably the advantage in discipline and experience, for many of Huascar's levies had been drawn hastily together from the surrounding country. Both fought, however, with the desperation of men who felt that every thing was at stake. It was no longer a contest for a province, but

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for the possession of an empise. Atahuallpa's troops, flushed with recent success, fought with the confidence of those who relied on their superior prowess; while the loyal vassals of the Inca displayed all the self-devotion of men who held their own lives cheap in the service of their master.

The fight raged with the greatest obstinacy from sunrise to sunset; and the ground was covered with heaps of the dying and the dead, whose bones lay bleaching on the battle-field long after the conquest by the Spaniards. At length, fortune declared in favour of Atahuallpa, or, rather, the usual result of superior discipline and military practice followed. The ranks of the Inca were thrown into irretrievable disorder, and gave way in all directions. The conquerors followed close on the heels of the flying. Huascar himself, among the latter, endeavoured to make his escape with about a thousand men who remained round his person. But the royal fugitive was discovered before he had left the field; his little party was enveloped by clouds of the enemy, and nearly every one of the devoted band perished in defence of their Inca. Huascar was made prisoner, and the victorious chiefs marched at once on his capital, which they occupied in the name of their sovereign.[11]

These events occurred in the spring of 1532, a few months before the landing of the Spaniards. The tidings of the success of his arms and the capture of his unfortunate brother reached Atahuallpa at Caxamalca. He instantly gave orders that Huascar should

[11] Cieza de Leon, Cronica, cap. 77.—Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 9.—Xerez, Comq. del Peru, ap. Barcia, tom. iii. p. 202.—Zarate, Conq. del Peru, lib. 1, cap. 12.—Sarmiento, Relacion, MS, cap. 70.—Pedro Pizarro, Descub. y Conq., MS.

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be treated with the respect due to his rank, but that he should be removed to the strong fortress of Xauxa and held there in strict confinement. His orders did not stop here,—if we are to receive the accounts of Garcilasso de la Vega, himself of the Inca race, and by his mother's side nephew of the great Huayna Capac.

According to this authority, Atahuallpa invited the Inca nobles throughout the country to assemble at Cuzco, in order to deliberate on the best means of partitioning the empire between him and his brother. When they had met in the capital, they were surrounded by the soldiery of Quito and butchered without mercy. The motive for this perfidious act was to exterminate the whole of the royal family, who might each one of them show a better title to the crown than the illegitimate Atahuallpa. But the massacre did not end here. The illegitimate offspring, like himself, half-brothers of the monster, all, in short, who had any of the Inca blood in their veins, were involved in it; and, with an appetite for carnage unparalleled in the annals of the Roman Empire or of the French Republic, Atahuallpa ordered all the females of the blood royal, his aunts, nieces, and cousins, to be put to death, and that, too, with the most refined and lingering tortures. To give greater zest to his revenge, many of the executions took place in the presence of Huascar himself, who was thus compelled to witness the butchery of his own wives and sisters, while, in the extremity of anguish, they in vain called on him to protect them![12]

[12] Garcilasso, Com. Real. Parte 1, lib. 9, cap. 35-39.—"A las Mugeres, Hermanas, Tias, Sobrinas, Primas Hermanas, y Madrastras de Atahuallpa, colgavan de los Arboles, y de muchas Horcas mui

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Such is the tale told by the historian of the Incas, and received by him, as he assures us, from his mother and uncle, who, being children at the time, were so fortunate as to be among the few that escaped the massacre of their house.[13] And such is the account repeated by many a Castilian writer since, without any symptom of distrust. But a tissue of unprovoked atrocities like these is too repugnant to the principles of human nature—and, indeed, to common sense—to warrant our belief in them on ordinary testimony.

The annals of semi-civilized nations unhappily show that there have been instances of similar attempts to extinguish the whole of a noxious race which had become the object of a tyrant's jealousy; though such an attempt is about as chimerical as it would be to extirpate any particular species of plant the seeds of which had been borne on every wind over the country. But, if the attempt to exterminate the Inca race was actually made by Atahuallpa, how comes it that so many of the pure descendants of the blood royal—nearly six hundred in number—are admitted by the historian to have been in existence seventy years after the imputed massacre?[14] Why was the massacre, in-

altas que hicieron: à unas colgaron de los cabellos, à otras por debajo de los braços, y à otras de otras maneras feas, que por la honestidad se callan: davanles sus hijuelos, que los tuviesen en braços, tenianlos hasta que se las calan, y se aporreavan." (Ibid. cap. 37.) The variety of torture shows some invention in the writer, or, more probably, in the writer's uncle, the ancient Inca, the *raconteur* of these Bluebeard butcheries.

[13] "Las crueldades, que Atahuallpa en los de la Sangre Real hiço, diré de Relacion de mi Madre, y de un Hermano suio, que se llamó Don Fernando Huallpa Tupac Inca Yupanqui, que entonces eran Niños de menos de diez Años." Garcilasso, Com. Real., Parte 1, lib. 9, cap. 14.

[14] This appears from a petition for certain immunities, forwarded to Spain in 1603, and signed by five hundred and sixty-seven In

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stead of being limited to the legitimate members of the royal stock, who could show a better title to the crown than the usurper, extended to all, however remotely or in whatever way, connected with the race? Why were aged women and young maidens involved in the proscription, and why were they subjected to such refined and superfluous tortures, when it is obvious that beings so impotent could have done nothing to provoke the jealousy of the tyrant? Why, when so many were sacrificed from some vague apprehension of distant danger, was his rival Huascar, together with his younger brother Manco Capac, the two men from whom the conqueror had most to fear, suffered to live? Why, in short, is the wonderful tale not recorded by others before the time of Garcilasso, and nearer by half a century to the events themselves?[15]

That Atahuallpa may have been guilty of excesses, and abused the rights of conquest by some gratuitous acts of cruelty, may be readily believed; for no one who calls to mind his treatment of the Cañaris—which his own apologists do not affect to deny[16]—

dians of the royal Inca race. (Ibid. Parte 3, lib. 9, cap. 40.) Oviedo says that Huayna Capac left a hundred sons and daughters, and that *most of them were alive at the time of his writing:* "Tubo cien hijos y hijas, y la mayor parte de ellos son vivos." Hist. de las Indias, MS., Parte 3, lib. 8, cap. 9.

[15] I have looked in vain for some confirmation of this story in Oviedo, Sarmiento, Xerez, Cieza de Leon, Zarate, Pedro Pizarro, Gomara,—all living at the time, and having access to the best sources of information, and all, it may be added, disposed to do stern justice to the evil qualities of the Indian monarch.

[16] No one of the apologists of Atahuallpa goes quite so far as Father Velasco, who, in the overflowings of his loyalty for a Quito monarch, regards his massacre of the Cañaris as a very fair retribution for their offences: "Si les auteurs dont je viens de parler s'étaient trouvés dans les mêmes circonstances qu'Atahuallpa et avaient éprouvé autant d'offenses graves et

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will doubt that he had a full measure of the vindictive temper which belongs to

> "Those souls of fire, and Children of the Sun,
> With whom revenge was virtue."

But there is a wide difference between this and the monstrous and most unprovoked atrocities imputed to him, implying a diabolical nature not to be admitted on the evidence of an Indian partisan, the sworn foe of his house, and repeated by Castilian chroniclers, who may naturally seek, by blazoning the enormities of Atahuallpa, to find some apology for the cruelty of their countrymen towards him.

The news of the great victory was borne on the wings of the wind to Caxamalca; and loud and long was the rejoicing, not only in the camp of Atahuallpa, but in the town and surrounding country; for all now came in, eager to offer their congratulations to the victor and do him homage. The prince of Quito no longer hesitated to assume the scarlet *borla*, the diadem of the Incas. His triumph was complete. He had beaten his enemies on their own ground, had taken their capital, had set his foot on the neck of his rival, and won for himself the ancient sceptre of the Children of the Sun. But the hour of triumph was destined to be that of his deepest humiliation. Atahuallpa was not one of those to whom, in the language of the Grecian bard, "the gods are willing to reveal themselves."[17] He had not read the handwriting on the heavens. The small speck which the clear-sighted

le trahisons, je ne croirai jamais qu'ils eussent agi autrement." Hist. de Quito, tom. i. p. 253.

[17] "Οὐ γὰρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς." ΟΔΥΣ. π, v. 161.

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eye of his father had discerned on the distant verge of the horizon, though little noticed by Atahuallpa, intent on the deadly strife with his brother, had now risen high towards the zenith, spreading wider and wider, till it wrapped the skies in darkness and was ready to burst in thunders on the devoted nation.

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CHAPTER III.

The Spaniards Land at Tumbez.—Pizarro Reconnoitres the Country.—Foundation of San Miguel.—March into the Interior.—Embassy from the Inca.—Adventures on the March.—Arrival at the Foot of the Andes.

1532.

We left the Spaniards at the island of Puná, preparing to make their descent on the neighbouring continent at Tumbez. This port was but a few leagues distant, and Pizarro, with the greater part of his followers, passed over in the ships, while a few others were to transport the commander's baggage and the military stores on some of the Indian balsas. One of the latter vessels which first touched the shore was surrounded, and three persons who were on the raft were carried off by the natives to the adjacent woods and there massacred. The Indians then got possession of another of the balsas, containing Pizarro's wardrobe; but, as the men who defended it raised loud cries for help, they reached the ears of Hernando Pizarro, who, with a small body of horse, had effected a landing some way farther down the shore. A broad tract of miry ground, overflowed at high water, lay between him and the party thus rudely assailed by the natives. The tide was out, and the bottom was soft and dangerous. With little regard to the danger, however, the bold cavalier spurred his horse into the slimy depths, and, followed by his men, with the mud

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up to their saddle-girths, plunged forward into the midst of the marauders, who, terrified by the strange apparition of the horsemen, fled precipitately, without show of fight, to the neighbouring forests.

This conduct of the natives of Tumbez is not easy to be explained, considering the friendly relations maintained with the Spaniards on their preceding visit, and lately renewed in the island of Puná. But Pizarro was still more astonished, on entering their town, to find it not only deserted, but, with the exception of a few buildings, entirely demolished. Four or five of the most substantial private dwellings, the great temple, and the fortress—and these greatly damaged, and wholly despoiled of their interior decorations—alone survived to mark the site of the city and attest its former splendour.[1] The scene of desolation filled the conquerors with dismay; for even the raw recruits, who had never visited the coast before, had heard the marvellous stories of the golden treasures of Tumbez, and they had confidently looked forward to them as an easy spoil after all their fatigues. But the gold of Peru seemed only like a deceitful phantom, which, after beckoning them on through toil and danger, vanished the moment they attempted to grasp it.

Pizarro despatched a small body of troops in pursuit of the fugitives; and, after some slight skirmishing, they got possession of several of the natives, and among them, as it chanced, the curaca of the place. When brought before the Spanish commander, he

[1] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 185.—"Aunque lo del templo del Sol en quien ellos adoran era cosa de ver, porque tenian grandes edificios, y todo el por de dentro y de fuera pintado de grandes pinturas y ricos matizes de colores, porque los hay en aquella tierra." Relacion del primer Descub., MS.

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exonerated himself from any share in the violence offered to the white men, saying that it was done by a lawless party of his people, without his knowledge at the time; and he expressed his willingness to deliver them up to punishment, if they could be detected. He explained the dilapidated condition of the town by the long wars carried on with the fierce tribes of Puná, who had at length succeeded in getting possession of the place and driving the inhabitants into the neighbouring woods and mountains. The Inca, to whose cause they were attached, was too much occupied with his own feuds to protect them against their enemies.

Whether Pizarro gave any credit to the cacique's exculpation of himself may be doubted. He dissembled his suspicions, however, and, as the Indian lord promised obedience in his own name and that of his vassals, the Spanish general consented to take no further notice of the affair. He seems now to have felt for the first time, in its full force, that it was his policy to gain the good will of the people among whom he had thrown himself in the face of such tremendous odds. It was, perhaps, the excesses of which his men had been guilty in the earlier stages of the expedition that had shaken the confidence of the people of Tumbez and incited them to this treacherous retaliation.

Pizarro inquired of the natives who now, under promise of impunity, came into the camp, what had become of his two followers that remained with them in the former expedition. The answers they gave were obscure and contradictory. Some said they had died of an epidemic; others, that they had perished in the war with Puná; and others intimated that they had lost their lives in consequence of some outrage attempted on the Indian women. It was impossible

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to arrive at the truth. The last account was not the least probable. But, whatever might be the cause, there was no doubt they had both perished.

This intelligence spread an additional gloom over the Spaniards, which was not dispelled by the flaming pictures now given by the natives of the riches of the land, and of the state and magnificence of the monarch in his distant capital among the mountains. Nor did they credit the authenticity of a scroll of paper which Pizarro had obtained from an Indian to whom it had been delivered by one of the white men left in the country. "Know, whoever you may be," said the writing, "that may chance to set foot in this country, that it contains more gold and silver than there is iron in Biscay." This paper, when shown to the soldiers, excited only their ridicule, as a device of their captain to keep alive their chimerical hopes.[2]

Pizarro now saw that it was not politic to protract his stay in his present quarters, where a spirit of disaffection would soon creep into the ranks of his followers unless their spirits were stimulated by novelty or a life of incessant action. Yet he felt deeply anxious to obtain more particulars than he had hitherto gathered of the actual condition of the Peruvian empire, of its strength and resources, of the monarch who ruled over it, and of his present situation. He was also desirous, before taking any decisive step for penetrating the country, to seek out some commodious place for a settlement, which might afford him the means of a regular communication with the colonies,

[2] For the account of the transactions in Tumbez, see Pedro Pizarro, Descub., y Conq., MS.—Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 1.—Relacion del primer Descub., MS.—Herrera, Hist. general, dec. 4, lib. 9, cap. 1, 2.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 185.

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and a place of strength, on which he himself might retreat in case of disaster.

He decided, therefore, to leave part of his company at Tumbez, including those who, from the state of their health, were least able to take the field, and with the remainder to make an excursion into the interior and reconnoitre the land, before deciding on any plan of operations. He set out early in May, 1532, and, keeping along the more level regions himself, sent a small detachment under the command of Hernando de Soto to explore the skirts of the vast sierra.

He maintained a rigid discipline on the march, commanding his soldiers to abstain from all acts of violence, and punishing disobedience in the most prompt and resolute manner.[3] The natives rarely offered resistance. When they did so, they were soon reduced, and Pizarro, far from adopting vindictive measures, was open to the first demonstrations of submission. By this lenient and liberal policy he soon acquired a name among the inhabitants which effaced the unfavourable impressions made of him in the earlier part of the campaign. The natives, as he marched through the thick-settled hamlets which sprinkled the level region between the Cordilleras and the ocean, welcomed him with rustic hospitality, providing good quarters for his troops, and abundant supplies, which cost but little in the prolific soil of the *tierra caliente*. Everywhere Pizarro made proclamation that he came in the name of the Holy Vicar of God and of the sovereign of Spain, requiring the obedience of the

[3] "Mando el Gobernador por pregon é so graves penas que no le fuese hecha fuerza ni descortesia, é que se les hiciese muy buen tratamiento por los Españoles é sus criados." Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 2.

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inhabitants as true children of the Church and vassals of his lord and master. And, as the simple people made no opposition to a formula of which they could not comprehend a syllable, they were admitted as good subjects of the crown of Castile, and their act of homage—or what was readily interpreted as such—was duly recorded and attested by the notary.[4]

At the expiration of some three or four weeks spent in reconnoitring the country, Pizarro came to the conclusion that the most eligible site for his new settlement was in the rich valley of Tangarala, thirty leagues south of Tumbez, traversed by more than one stream that opens a communication with the ocean. To this spot, accordingly, he ordered the men left at Tumbez to repair at once in their vessels; and no sooner had they arrived than busy preparations were made for building up the town in a manner suited to the wants of the colony. Timber was procured from the neighbouring woods, stones were dragged from their quarries, and edifices gradually rose, some of which made pretensions to strength, if not to elegance. Among them were a church, a magazine for public stores, a hall of justice, and a fortress. A municipal government was organized, consisting of regidores, alcaldes, and the usual civic functionaries. The adjacent territory was parcelled out among the residents,

[4] "E mandabales notificar ó dar á entender con las lenguas el requerimiento que su Magestad manda que se les haga á los Indios para traellos en conocimiento de nuestra Santa fé catolica, y requiriendoles con la paz, é que obedezcan á la Iglesia Catolica é Apostolica de Roma, é en lo temporal den la obediencia á su Magestad é á los Reyes sus succesores en los regnos de Castilla i de Leon; respondieron que asi lo querian é harian, guardarian é cumplirian enteramente; é el Gobernador los recibio por tales vasallos de sus Magestades por auto publico de notarios." Oviedo, Hist. de las Indias, MS., ubi supra.

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and each colonist had a certain number of the natives allotted to assist him in his labours; for, as Pizarro's secretary remarks, "it being evident that the colonists could not support themselves without the services of the Indians, the ecclesiastics and the leaders of the expedition all agreed that a *repartimiento* of the natives would serve the cause of religion, and tend greatly to their spiritual welfare, since they would thus have the opportunity of being initiated in the true faith."[6]

Having made these arrangements with such conscientious regard to the welfare of the benighted heathen, Pizarro gave his infant city the name of San Miguel, in acknowledgment of the service rendered him by that saint in his battles with the Indians of Puná. The site originally occupied by the settlement was afterwards found to be so unhealthy that it was abandoned for another on the banks of the beautiful Piura. The town is still of some note for its manufactures, though dwindled from its ancient importance; but the name of San Miguel de Piura, which it bears, still commemorates the foundation of the first European colony in the empire of the Incas.

Before quitting the new settlement, Pizarro caused the gold and silver ornaments which he had obtained in different parts of the country to be melted down

[6] Pedro Pizarro, Descub. y Conq., MS.—Conq. i Pob. del Piru, MS.—Cieza de Leon, Cronica, cap. 55.—Relacion del primer Descub., MS.—"Porque los Vecinos, sin aiuda i servicios de los Naturales no se podian sostener, ni poblarse el Pueblo. . . . A esta causa, con acuerdo de el Religioso, i de los Oficiales, que les parecio convenir asi al servicio de Dios, i bien de los Naturales, el Gobernador depositò los Caciques, i Indios en los Vecinos de este Pueblo, porque los aiudasen a sostener, i los Christianos los doctrinasen en nuestra Santa Fè, conforme á los Mandamientos de su Magestad." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 187.

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into one mass, and a fifth to be deducted for the crown. The remainder, which belonged to the troops, he persuaded them to relinquish for the present, under the assurance of being repaid from the first spoils that fell into their hands.[6] With these funds, and other articles collected in the course of the campaign, he sent back the vessels to Panamá. The gold was applied to paying off the ship-owners and those who had furnished the stores for the expedition. That he should so easily have persuaded his men to resign present possessions for a future contingency is proof that the spirit of enterprise was renewed in their bosoms in all its former vigour, and that they looked forward with the same buoyant confidence to the results.

In his late tour of observation the Spanish commander had gathered much important intelligence in regard to the state of the kingdom. He had ascertained the result of the struggle between the Inca brothers, and that the victor now lay with his army encamped at the distance of only ten or twelve days' journey from San Miguel. The accounts he heard of the opulence and power of that monarch, and of his great southern capital, perfectly corresponded with the general rumours before received, and contained, therefore, something to stagger the confidence, as well as to stimulate the cupidity, of the invaders.

Pizarro would gladly have seen his little army strengthened by reinforcements, however small the amount, and on that account postponed his departure

[6] "E sacado el quinto para su Magestad, lo restante que pertenecié al Egercito de la Conquista, el Gobernador le tomó prestado de los compañeros para se lo paga del primer oro que se obiese." Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 2.

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for several weeks. But no reinforcement arrived; and, as he received no further tidings from his associates, he judged that longer delay would probably be attended with evils greater than those to be encountered on the march; that discontents would inevitably spring up in a life of inaction, and the strength and spirits of the soldier sink under the enervating influence of a tropical climate. Yet the force at his command, amounting to less than two hundred soldiers in all, after reserving fifty for the protection of the new settlement, seemed but a small one for the conquest of an empire. He might, indeed, instead of marching against the Inca, take a southerly direction towards the rich capital of Cuzco. But this would only be to postpone the hour of reckoning. For in what quarter of the empire could he hope to set his foot, where the arm of its master would not reach him? By such a course, moreover, he would show his own distrust of himself. He would shake that opinion of his invincible prowess which he had hitherto endeavoured to impress on the natives, and which constituted a great secret of his strength; which, in short, held sterner sway over the mind than the display of numbers and mere physical force. Worse than all, such a course would impair the confidence of his troops in themselves and their reliance on himself. This would be to palsy the arm of enterprise at once. It was not to be thought of.

But, while Pizarro decided to march into the interior, it is doubtful whether he had formed any more definite plan of action. We have no means of knowing his intentions, at this distance of time, otherwise than as they are shown by his actions. Unfortunately, he could not write, and he has left no

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record, like the inestimable Commentaries of Cortés, to enlighten us as to his motives. His secretary, and some of his companions in arms, have recited his actions in detail; but the motives which led to them they were not always so competent to disclose.

It is possible that the Spanish general, even so early as the period of his residence at San Miguel, may have meditated some daring stroke, some effective *coup-de-main*, which, like that of Cortés when he carried off the Aztec monarch to his quarters, might strike terror into the hearts of the people and at once decide the fortunes of the day. It is more probable, however, that he now only proposed to present himself before the Inca as the peaceful representative of a brother monarch, and by these friendly demonstrations disarm any feeling of hostility, or even of suspicion. When once in communication with the Indian prince, he could regulate his future course by circumstances.

On the 24th of September, 1532, five months after landing at Tumbez, Pizarro marched out at the head of his little body of adventurers from the gates of San Miguel, having enjoined it on the colonists to treat their Indian vassals with humanity and to conduct themselves in such a manner as would secure the good will of the surrounding tribes. Their own existence, and with it the safety of the army and the success of the undertaking, depended on this course. In the place were to remain the royal treasurer, the *veedor*, or inspector of metals, and other officers of the crown; and the command of the garrison was intrusted to the *contador*, Antonio Navarro.[7] Then, putting himself

[7] Xerez, Conq. del Peru, ap. Barcia, tom iii. p. 187.—Pedro Pizarro, Descub. y Conq., MS.—Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 10.

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at the head of his troops, the chief struck boldly into the heart of the country in the direction where, as he was informed, lay the camp of the Inca. It was a daring enterprise, thus to venture with a handful of followers into the heart of a powerful empire, to present himself face to face before the Indian monarch in his own camp, encompassed by the flower of his victorious army! Pizarro had already experienced more than once the difficulty of maintaining his ground against the rude tribes of the north, so much inferior in strength and numbers to the warlike legions of Peru. But the hazard of the game, as I have already more than once had occasion to remark, constituted its great charm with the Spaniard. The brilliant achievements of his countrymen, on the like occasions, with means so inadequate, inspired him with confidence in his own good star, and this confidence was one source of his success. Had he faltered for a moment, had he stopped to calculate chances, he must inevitably have failed; for the odds were too great to be combated by sober reason. They were only to be met triumphantly by the spirit of the knight-errant.

After crossing the smooth waters of the Piura, the little army continued to advance over a level district intersected by streams that descended from the neighbouring Cordilleras. The face of the country was shagged over with forests of gigantic growth, and occasionally traversed by ridges of barren land, that seemed like shoots of the adjacent Andes, breaking up the surface of the region into little sequestered valleys of singular loveliness. The soil, though rarely watered by the rains of heaven, was naturally rich, and wherever it was refreshed with moisture, as on the margins of the streams, it was enamelled with the

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brightest verdure. The industry of the inhabitants, moreover, had turned these streams to the best account, and canals and aqueducts were seen crossing the low lands in all directions, and spreading over the country, like a vast net-work, diffusing fertility and beauty around them. The air was scented with the sweet odours of flowers, and everywhere the eye was refreshed by the sight of orchards laden with unknown fruits, and of fields waving with yellow grain, and rich in luscious vegetables of every description that teem in the sunny clime of the equator. The Spaniards were among a people who had carried the refinements of husbandry to a greater extent than any yet found on the American continent; and, as they journeyed through this paradise of plenty, their condition formed a pleasing contrast to what they had before endured in the dreary wilderness of the mangroves.

Everywhere, too, they were received with confiding hospitality by the simple people; for which they were no doubt indebted, in a great measure, to their own inoffensive deportment. Every Spaniard seemed to be aware that his only chance of success lay in conciliating the good opinion of the inhabitants among whom he had so recklessly cast his fortunes. In most of the hamlets, and in every place of considerable size, some fortress was to be found, or royal caravansary, destined for the Inca on his progresses, the ample halls of which furnished abundant accommodations for the Spaniards; who were thus provided with quarters along their route at the charge of the very government which they were preparing to overturn.[8]

[8] Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 4.—Naharro, Relacion sumaria, MS.—Conq. i Pob. del Piru, MS.—Relacion del primer Descub., MS.

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On the fifth day after leaving San Miguel, Pizarro halted in one of these delicious valleys, to give his troops repose, and to make a more complete inspection of them. Their number amounted in all to one hundred and seventy-seven, of which sixty-seven were cavalry. He mustered only three arquebusiers in his whole company, and a few crossbow-men, altogether not exceeding twenty.[9] The troops were tolerably well equipped, and in good condition. But the watchful eye of their commander noticed with uneasiness that, notwithstanding the general heartiness in the cause manifested by his followers, there were some among them whose countenances lowered with discontent, and who, although they did not give vent to it in open murmurs, were far from moving with their wonted alacrity. He was aware that if this spirit became contagious it would be the ruin of the enterprise; and he thought it best to exterminate the gangrene at once, and at whatever cost, than to wait until it had infected the whole system. He came to an extraordinary resolution.

Calling his men together, he told them that "a crisis had now arrived in their affairs, which it demanded all their courage to meet. No man should think of going forward in the expedition who could not do so with his whole heart, or who had the least misgiving as to its success. If any repented of his share in it, it was not too late to turn back. San

[9] There is less discrepancy in the estimate of the Spanish force here than usual. The paucity of numbers gave less room for it. No account carries them as high as two hundred. I have adopted that of the secretary Xerez (Conq. del Peru, ap. Barcia, tom. iii. p. 187), who has been followed by Oviedo (Hist. de las Indias, MS., Parte 3, lib. 1, cap. 3) and by the judicious Herrera, Hist. general, dec. 5, lib. 1, cap. 2.

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Miguel was but poorly garrisoned, and he should be glad to see it in greater strength. Those who chose might return to this place, and they should be entitled to the same proportion of lands and Indian vassals as the present residents. With the rest, were they few or many, who chose to take their chance with him, he should pursue the adventure to the end." [10]

It was certainly a remarkable proposal for a commander who was ignorant of the amount of disaffection in his ranks, and who could not safely spare a single man from his force, already far too feeble for the undertaking. Yet, by insisting on the wants of the little colony of San Miguel, he afforded a decent pretext for the secession of the malecontents, and swept away the barrier of shame which might have still held them in the camp. Notwithstanding the fair opening thus afforded, there were but few, nine in all, who availed themselves of the general's permission. Four of these belonged to the infantry, and five to the horse. The rest loudly declared their resolve to go forward with their brave leader; and, if there were some whose voices were faint amidst the general acclamation, they at least relinquished the right of complaining hereafter, since they had voluntarily rejected the permission to return.[11] This stroke of policy in their sagacious captain was attended with the best effects. He had winnowed out the few grains

[10] "Que todos los que quiriesen bolverse á la ciudad de San Miguel y avecindarse alli demas de los vecinos que alli quedaban el les depositaria repartimientos de Indios con que se sostubiesen como lo habia hecho con los otros vecinos; é que con los Españoles que quedasen, pocos ó muchos, iria á conquistar é pacificar la tierra en demanda y persecucion del camino que llevaba." Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 3.

[11] Ibid., MS., loc. cit.—Herrera, Hist. general, dec. 5, lib. 1, cap. 2.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 187.

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of discontent which, if left to themselves, might have fermented in secret till the whole mass had swelled into mutiny. Cortés had compelled his men to go forward heartily in his enterprise by burning their vessels and thus cutting off the only means of retreat. Pizarro, on the other hand, threw open the gates to the disaffected and facilitated their departure. Both judged right, under their peculiar circumstances, and both were perfectly successful.

Feeling himself strengthened, instead of weakened, by his loss, Pizarro now resumed his march, and on the second day arrived before a place called Zaran, situated in a fruitful valley among the mountains. Some of the inhabitants had been drawn off to swell the levies of Atahuallpa. The Spaniards had repeated experience on their march of the oppressive exactions of the Inca, who had almost depopulated some of the valleys to obtain reinforcements for his army. The curaca of the Indian town where Pizarro now arrived received him with kindness and hospitality, and the troops were quartered as usual in one of the royal *tambos* or caravansaries, which were found in all the principal places.[12]

Yet the Spaniards saw no signs of their approach to the royal encampment, though more time had already elapsed than was originally allowed for reaching it. Shortly before entering Zaran, Pizarro had heard that a Peruvian garrison was established in a place called Caxas, lying among the hills, at no great distance from his present quarters. He immediately despatched a small party under Hernando de Soto in that direction, to reconnoitre the ground, and bring him intelligence

[12] Conq. i Pob. del Piru, MS.

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of the actual state of things, at Zaran, where he would halt until his officer's return.

Day after day passed on, and a week had elapsed before tidings were received of his companions, and Pizarro was becoming seriously alarmed for their fate, when on the eighth morning Soto appeared, bringing with him an envoy from the Inca himself. He was a person of rank, and was attended by several followers of inferior condition. He had met the Spaniards at Caxas, and now accompanied them on their return, to deliver his sovereign's message, with a present to the Spanish commander. The present consisted of two fountains, made of stone, in the form of fortresses; some fine stuffs of woollen embroidered with gold and silver; and a quantity of goose-flesh, dried and seasoned in a peculiar manner, and much used as a perfume, in a pulverised state, by the Peruvian nobles.[13] The Indian ambassador came charged also with his master's greeting to the strangers, whom Atahuallpa welcomed to his country and invited to visit him in his camp among the mountains.[14]

[13] "Dos Fortaleças, à manera de Fuente, figuradas en Piedra, con que beba, i dos cargas de Patos secos, desollados, para que hechos polvos, se sahume con ellos, porque asi se usa entre los Señores de su Tierra: i que le embiaba à decir, que èl tiene voluntad de ser su Amigo, i esperalle de Paz en Caxamalca." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 189.

[14] Pedro Pizarro, Descub. y Conq., MS.—Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 3.—Relacion del primer Descub., MS.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 189.—Garcilasso de la Vega tells us that Atahuallpa's envoy addressed the Spanish commander in the most humble and deprecatory manner, as Son of the Sun and of the great God Viracocha. He adds that he was loaded with a prodigious present of all kinds of game, living and dead, gold and silver vases, emeralds, turquoises, etc., etc., enough to furnish out the finest chapter of the Arabian Nights. (Com. Real., Parte 2, lib. 1, cap. 19.) It is extraordinary that none of the Conquerors, who had a quick eye for these dainties, should allude to them. One cannot but suspect

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Pizarro well understood that the Inca's object in this diplomatic visit was less to do him courtesy than to inform himself of the strength and condition of the invaders. But he was well pleased with the embassy, and dissembled his consciousness of its real purpose. He caused the Peruvian to be entertained in the best manner the camp could afford, and paid him the respect, says one of the Conquerors, due to the ambassador of so great a monarch.[15] Pizarro urged him to prolong his visit for some days, which the Indian envoy declined, but made the most of his time while there, by gleaning all the information he could in respect to the use of every strange article which he saw, as well as the object of the white men's visit to the land, and the quarter whence they came.

The Spanish captain satisfied his curiosity in all these particulars. The intercourse with the natives, it may be here remarked, was maintained by means of two of the youths who had accompanied the Conquerors on their return home from their preceding voyage. They had been taken by Pizarro to Spain, and, as much pains had been bestowed on teaching them the Castilian, they now filled the office of interpreters and opened an easy communication with their countrymen. It was of inestimable service; and well did the Spanish commander reap the fruits of his forecast.[16]

that the "old uncle" was amusing himself at his young nephew's expense,—and, as it has proved, at the expense of most of his readers, who receive the Inca's fairy-tales as historic facts.

[15] "I mandò, que le diesen de comer à el, i à los que con èl venian, i todo lo que huviesen menester, i fuesen bien aposentados, como Embajadores de tan Gran Señor." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 189.

[16] "Los Indios de la tierra se entendian muy bien con los Españoles, porque aquellos mochachos Indio

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On the departure of the Peruvian messenger, Pizarro presented him with a cap of crimson cloth, some cheap but showy ornaments of glass, and other toys, which he had brought for the purpose from Castile. He charged the envoy to tell his master that the Spaniards came from a powerful prince who dwelt far beyond the waters; that they had heard much of the fame of Atahuallpa's victories, and were come to pay their respects to him, and to offer their services by aiding him with their arms against his enemies; and he might be assured they would not halt on the road longer than was necessary, before presenting themselves before him.

Pizarro now received from Soto a full account of his late expedition. That chief, on entering Caxas, found the inhabitants mustered in hostile array, as if to dispute his passage. But the cavalier soon convinced them of his pacific intentions, and, laying aside their menacing attitude, they received the Spaniards with the same courtesy which had been shown them in most places on their march.

Here Soto found one of the royal officers, employed in collecting the tribute for the government. From this functionary he learned that the Inca was quartered with a large army at Caxamalca, a place of considerable size on the other side of the Cordillera, where he was enjoying the luxury of the warm baths, supplied

que en el descubrimiento de la tierra Pizarro truxo á España, entendian muy bien nuestra lengua, y los tenia alli, con los cuales se entendia muy bien con todos los naturales de la tierra." (Relacion del primer Descub., MS.) Yet it is a proof of the ludicrous blunders into which the Conquerors were perpetually falling, that Pizarro's secretary constantly confounds the Inca's name with that of his capital. Huayna Capac he always styles "old Cuzco," and his son Huascar "young Cuzco."

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by natural springs, for which it was then famous, as it is at the present day. The cavalier gathered, also, much important information in regard to the resources and the general policy of government, the state maintained by the Inca, and the stern severity with which obedience to the law was everywhere enforced. He had some opportunity of observing this for himself, as, on entering the village, he saw several Indians hanging dead by their heels, having been executed for some violence offered to the Virgins of the Sun, of whom there was a convent in the neighbourhood.[17]

From Caxas, De Soto had passed to the adjacent town of Guancabamba, much larger, more populous, and better built than the preceding. The houses, instead of being made of clay baked in the sun, were many of them constructed of solid stone, so nicely put together that it was impossible to detect the line of junction. A river which passed through the town was traversed by a bridge, and the high-road of the Incas which crossed this district was far superior to that which the Spaniards had seen on the sea-board. It was raised in many places, like a causeway, paved with heavy stone flags, and bordered by trees that afforded a grateful shade to the passenger, while streams of water were conducted through aqueducts along the sides to slake his thirst. At certain distances, also, they noticed small houses, which, they were told, were for the accommodation of the traveller, who might thus pass without inconvenience from one end of the

[17] "A la entrada del Pueblo havia ciertos Indios ahorcados de los pies: i supo de este Principal, que Atabalipa los mandò matar, porque uno de ellos entrò en la Casa de las Mugeres á dormir con una: al qual, i à todos los Porteros que consintieron, ahorcò." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 188.

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kingdom to the other.[18] In another quarter they beheld one of those magazines destined for the army, filled with grain and with articles of clothing; and at the entrance of the town was a stone building, occupied by a public officer, whose business it was to collect the tolls or duties on various commodities brought into the place or carried out of it.[19] These accounts of De Soto not only confirmed all that the Spaniards had heard of the Indian empire, but greatly raised their ideas of its resources and domestic policy. They might well have shaken the confidence of hearts less courageous.

Pizarro, before leaving his present quarters, despatched a messenger to San Miguel with particulars of his movements, sending at the same time the articles received from the Inca, as well as those obtained at different places on the route. The skill shown in the execution of some of these fabrics sent to Castile excited great admiration there. The fine woollen cloths, especially, with their rich embroidery, were pronounced equal to textures of silk, from which it was not easy to distinguish them. The material was probably the delicate wool of the vicuña, none of which had then been seen in Europe.[20]

Pizarro, having now acquainted himself with the most direct route to Caxamalca,—the Caxamarca of the

[18] "Van por este camino caños de agua de donde los caminantes beben, traidos de sus nacimientos de otras partes, y á cada jornada una Casa á manera de Venta donde se aposentan los que van é vienen." Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 3.

[19] "A la entrada de este Camino en el Pueblo de Cajas esta una casa al principio de una puente donde reside una guarda que recibe el Portazgo de todos los que van é vienen, é paganlo en la misma cosa que llevan, y ninguno puede sacar carga del Pueblo sino la mete, y esta costumbre es alli antigua." Oviedo, Hist. de las Indias, MS., ubi supra.

[20] "Piezas de lana de la tierra,

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present day,*—resumed his march, taking a direction nearly south. The first place of any size at which he halted was Motupe, pleasantly situated in a fruitful valley, among hills of no great elevation, which cluster round the base of the Cordilleras. The place was deserted by its curaca, who, with three hundred of its warriors, had gone to join the standard of their Inca. Here the general, notwithstanding his avowed purpose to push forward without delay, halted four days. The tardiness of his movements can be explained only by the hope which he may have still entertained of being joined by further reinforcements before crossing the Cordilleras. None such appeared, however; and, advancing across a country in which tracts of sandy plain were occasionally relieved by a broad expanse of verdant meadow, watered by natural streams and still more abundantly by those brought through artificial channels, the troops at length arrived at the borders of a river. It was broad and deep, and the rapidity of the current opposed more than ordinary difficulty to the passage. Pizarro, apprehensive lest this might be disputed by the natives on the opposite bank, ordered his brother Hernando to cross over with a small detachment under cover of night and secure a safe landing for the rest of the troops. At break of

que era cosa mucho de ver segun su primer é gentileza, é no se sabian determinar si era seda ó lana segun su fineza con muchas labores i figuras de oro de martillo de tal manera asentado en la ropa que era cosa de marabillar." Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 4

* [The letter *l*, except in the combination *li* or *ll*, which is equivalent to the Italian *gl*, is scarcely found in the Quichua—according to Tschudi, only in the word *lampa*, a hoe. The Spaniards supplied the omission by changing *r* to *l* in several names, as *Lima* for *Rimac*.—ED.]

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day Pizarro made preparations for his own passage, by hewing timber in the neighbouring woods and constructing a sort of floating bridge, on which before nightfall the whole company passed in safety, the horses swimming, being led by the bridle. It was a day of severe labour, and Pizarro took his own share in it freely, like a common soldier, having ever a word of encouragement to say to his followers.

On reaching the opposite side, they learned from their comrades that the people of the country, instead of offering resistance, had fled in dismay. One of them, having been taken and brought before Hernando Pizarro, refused to answer the questions put to him respecting the Inca and his army; till, being put to the torture, he stated that Atahuallpa was encamped, with his whole force, in three separate divisions, occupying the high grounds and plains of Caxamalca. He further stated that the Inca was aware of the approach of the white men and of their small number, and that he was purposely decoying them into his own quarters, that he might have them more completely in his power.

This account, when reported by Hernando to his brother, caused the latter much anxiety. As the timidity of the peasantry, however, gradually wore off, some of them mingled with the troops, and among them the curaca or principal person of the village. He had himself visited the royal camp, and he informed the general that Atahuallpa lay at the strong town of Huamachuco, twenty leagues or more south of Caxamalca, with an army of at least fifty thousand men.

These contradictory statements greatly perplexed the chieftain; and he proposed to one of the Indians

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who had borne him company during a great part of the march, to go as a spy into the Inca's quarters and bring him intelligence of his actual position, and, as far as he could learn them, of his intentions towards the Spaniards. But the man positively declined this dangerous service, though he professed his willingness to go as an authorised messenger of the Spanish commander.

Pizarro acquiesced in this proposal, and instructed his envoy to assure the Inca that he was advancing with all convenient speed to meet him. He was to acquaint the monarch with the uniformly considerate conduct of the Spaniards towards his subjects in their progress through the land, and to assure him that they were now coming in full confidence of finding in him the same amicable feelings towards themselves. The emissary was particularly instructed to observe if the strong passes on the road were defended, or if any preparations of a hostile character were to be discerned. This last intelligence he was to communicate to the general by means of two or three nimble-footed attendants who were to accompany him on his mission.[21]

Having taken this precaution, the wary commander again resumed his march, and at the end of three days reached the base of the mountain-rampart behind which lay the ancient town of Caxamalca. Before him rose the stupendous Andes, rock piled upon rock, their skirts below dark with evergreen forests, varied here and there by terraced patches of cultivated garden, with the peasant's cottage clinging to their shaggy

[21] Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 4.—Conq. i Pob. del Piru, MS.—Relacion del primer Descub., MS.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 190.

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sides, and their crests of snow glittering high in the heavens,—presenting altogether such a wild chaos of magnificence and beauty as no other mountain-scenery in the world can show. Across this tremendous rampart, through a labyrinth of passes, easily capable of defence by a handful of men against an army, the troops were now to march. To the right ran a broad and level road, with its border of friendly shades, and wide enough for two carriages to pass abreast. It was one of the great routes leading to Cuzco, and seemed by its pleasant and easy access to invite the wayworn soldier to choose it in preference to the dangerous mountain-defiles. Many were accordingly of opinion that the army should take this course and abandon the original destination to Caxamalca. But such was not the decision of Pizarro.

The Spaniards had everywhere proclaimed their purpose, he said, to visit the Inca in his camp. This purpose had been communicated to the Inca himself. To take an opposite direction now would only be to draw on them the imputation of cowardice, and to incur Atahuallpa's contempt. No alternative remained but to march straight across the sierra to his quarters. "Let every one of you," said the bold cavalier, "take heart and go forward like a good soldier, nothing daunted by the smallness of your numbers. For in the greatest extremity God ever fights for his own; and doubt not he will humble the pride of the heathen, and bring him to the knowledge of the true faith, the great end and object of the Conquest.[22]

[22] "Que todos se animasen y esforzasen á hacer como de ellos esperaba y como buenos españoles lo suelen hacer, é que no les pusiese temor la multitud que se decia que habia de gente ni el poco numero de los cristianos, que aunque menos fuesen é mayor el egercito con-

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Pizarro, like Cortés, possessed a good share of that frank and manly eloquence which touches the heart of the soldier more than the parade of rhetoric or the finest flow of elocution. He was a soldier himself, and partook in all the feelings of the soldier, his joys, his hopes, and his disappointments. He was not raised by rank and education above sympathy with the humblest of his followers. Every chord in their bosoms vibrated with the same pulsations as his own, and the conviction of this gave him a mastery over them. "Lead on," they shouted, as he finished his brief but animating address, "lead on wherever you think best. We will follow with good will, and you shall see that we can do our duty in the cause of God and the King!"[28] There was no longer hesitation. All thoughts were now bent on the instant passage of the Cordilleras.

trario, la ayuda de Dios es mucho mayor, y en las mayores necesidades socorre y faborece a los suyos para desbaratar y abajar le soberbia de los infieles è traerlos en conocimiento de nuestra S^ta fe catolica." Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 4.

[28] "Todos digeron que fuese por el Camino que quisiese i viese que mas convenia, que todos le seguirian con buena voluntad é obra al tiempo del efecto, y veria lo que cada uno de ellos haria en servicio de Dios é de su Magestad." Oviedo, Hist. de las Indias, MS., loc cit.

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CHAPTER IV.

Severe passage of the Andes.—Embassies from Atahuallpa.—The Spaniards reach Caxamalca.—Embassy to the Inca.—Interview with the Inca.—Despondency of the Spaniards.

1532.

THAT night Pizarro held a council of his principal officers, and it was determined that he should lead the advance, consisting of forty horse and sixty foot, and reconnoitre the ground; while the rest of the company, under his brother Hernando, should occupy their present position till they received further orders.

At early dawn the Spanish general and his detachment were under arms and prepared to breast the difficulties of the sierra. These proved even greater than had been foreseen. The path had been conducted in the most judicious manner round the rugged and precipitous sides of the mountains, so as best to avoid the natural impediments presented by the ground. But it was necessarily so steep, in many places, that the cavalry were obliged to dismount, and, scrambling up as they could, to lead their horses by the bridle. In many places, too, where some huge crag or eminence overhung the road, this was driven to the very verge of the precipice; and the traveller was compelled to wind along the narrow ledge of rock, scarcely wide enough for his single steed, where a misstep would precipitate him hundreds, nay, thousands of feet into the dreadful abyss! The wild passes of the sierra,

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practicable for the half-naked Indian, and even for the sure and circumspect mule,—an animal that seems to have been created for the roads of the Cordilleras,—were formidable to the man-at-arms encumbered with his panoply of mail. The tremendous fissures or *quebradas*, so frightful in this mountain-chain, yawned open, as if the Andes had been split asunder by some terrible convulsion, showing a broad expanse of the primitive rock on their sides, partially mantled over with the spontaneous vegetation of ages; while their obscure depths furnished a channel for the torrents, that, rising in the heart of the sierra, worked their way gradually into light and spread over the savannas and green valleys of the *tierra caliente* on their way to the great ocean.

Many of these passes afforded obvious points of defence; and the Spaniards, as they entered the rocky defiles, looked with apprehension lest they might rouse some foe from his ambush. This apprehension was heightened as, at the summit of a steep and narrow gorge, in which they were engaged, they beheld a strong work, rising like a fortress, and frowning, as it were, in gloomy defiance on the invaders. As they drew near this building, which was of solid stone, commanding an angle of the road, they almost expected to see the dusky forms of the warriors rise over the battlements, and to receive their tempest of missiles on their bucklers; for it was in so strong a position that a few resolute men might easily have held there an army at bay. But they had the satisfaction to find the place untenanted, and their spirits were greatly raised by the conviction that the Indian monarch did not intend to dispute their passage, when it would have been easy to do so with success.

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Pizarro now sent orders to his brother to follow without delay, and, after refreshing his men, continued his toilsome ascent, and before nightfall reached an eminence crowned by another fortress, of even greater strength than the preceding. It was built of solid masonry, the lower part excavated from the living rock, and the whole work executed with skill not inferior to that of the European architect.[1]

Here Pizarro took up his quarters for the night. Without waiting for the arrival of the rear, on the following morning he resumed his march, leading still deeper into the intricate gorges of the sierra. The climate had gradually changed, and the men and horses, especially the latter, suffered severely from the cold, so long accustomed as they had been to the sultry climate of the tropics.[2] The vegetation also had changed its character; and the magnificent timber which covered the lower level of the country had gradually given way to the funereal forest of pine, and, as they rose still higher, to the stunted growth of numberless Alpine plants, whose hardy natures found a congenial temperature in the icy atmosphere of the more elevated regions. These dreary solitudes seemed to be nearly abandoned by the brute creation as well as by man. The light-footed vicuña, roaming in its native state, might be sometimes seen looking down from some airy cliff, where the foot of the hunter dared not venture. But instead of the feathered tribes

[1] "Tan ancha la Cerca como qualquier Fortaleça de España, con sus Puertas: que si en esta Tierra oviese los Maestros, i Herramientas de España, no pudiera ser mejor labrada la Cerca." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 192.

[2] "Es tanto el frio que hace en esta Sierra, que como los Caballos venian hechos al calor, que en los Valles hacia, algunos de ellos se resfriaron." Ibid., p. 191.

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whose gay plumage sparkled in the deep glooms of the tropical forests, the adventurers now beheld only the great bird of the Andes, the loathsome condor, which, sailing high above the clouds, followed with doleful cries in the track of the army, as if guided by instinct in the path of blood and carnage.

At length they reached the crest of the Cordillera, where it spreads out into a bold and bleak expanse, with scarcely a vestige of vegetation, except what is afforded by the *pajonal*, a dried yellow grass, which, as it is seen from below, encircling the base of the snow-covered peaks, looks, with its brilliant straw-colour lighted up in the rays of an ardent sun, like a setting of gold round pinnacles of burnished silver. The land was sterile, as usual in mining-districts, and they were drawing near the once famous gold-quarries on the way to Caxamalca:

> "Rocks rich in gems, and mountains big with mines,
> That on the high equator ridgy rise."

Here Pizarro halted for the coming up of the rear. The air was sharp and frosty; and the soldiers, spreading their tents, lighted fires, and, huddling round them, endeavoured to find some repose after their laborious march.[3]

They had not been long in these quarters, when a messenger arrived, one of those who had accompanied the Indian envoy sent by Pizarro to Atahuallpa. He

[3] "É aposentaronse los Españoles en sus toldos ó pabellones de algodon de la tierra que llevaban, é haciendo fuegos para defenderse del mucho frio que en aquella Sierra hacen, porque sin ellos no se pudieron valer sin padecer mucho trabajo; y segun á los cristianos les pareció, y aun como era lo cierto, no podia haber mas frio en parte de España en invierno." Oviedo, Hist. de las Indias, MS., Parte 3, lib. 6, cap. 4.

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informed the general that the road was free from enemies, and that an embassy from the Inca was on its way to the Castilian camp. Pizarro now sent back to quicken the march of the rear, as he was unwilling that the Peruvian envoy should find him with his present diminished numbers. The rest of the army were not far distant, and not long after reached the encampment.

In a short time the Indian embassy also arrived, which consisted of one of the Inca nobles and several attendants, bringing a welcome present of llamas to the Spanish commander. The Peruvian bore, also, the greetings of his master, who wished to know when the Spaniards would arrive at Caxamalca, that he might provide suitable refreshments for them. Pizarro learned that the Inca had left Huamachuco, and was now lying with a small force in the neighbourhood of Caxamalca, at a place celebrated for its natural springs of warm water. The Peruvian was an intelligent person, and the Spanish commander gathered from him many particulars respecting the late contests which had distracted the empire.

As the envoy vaunted in lofty terms the military prowess and resources of his sovereign, Pizarro thought it politic to show that it had no power to overawe him. He expressed his satisfaction at the triumphs of Atahuallpa, who, he acknowledged, had raised himself high in the rank of Indian warriors. But he was as inferior, he added with more policy than politeness, to the monarch who ruled over the white men, as the petty curacas of the country were inferior to him. This was evident from the ease with which a few Spaniards had overun this great continent, subduing one nation after another that had offered resistance to their arms.

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He had been led by the fame of Atahuallpa to visit his dominions and to offer him his services in his wars, and, if he were received by the Inca in the same friendly spirit with which he came, he was willing, for the aid he could render him, to postpone awhile his passage across the country to the opposite seas. The Indian, according to the Castilian accounts, listened with awe to this strain of glorification from the Spanish commander. Yet it is possible that the envoy was a better diplomatist than they imagined, and that he understood it was only the game of brag at which he was playing with his more civilized antagonist.[4]

On the succeeding morning, at an early hour, the troops were again on their march, and for two days were occupied in threading the airy defiles of the Cordilleras. Soon after beginning their descent on the eastern side, another emissary arrived from the Inca, bearing a message of similar import to the preceding, and a present, in like manner, of Peruvian sheep. This was the same noble that had visited Pizarro in the valley. He now came in more state, quaffing *chicha*—the fermented juice of the maize—from golden goblets borne by his attendants, which sparkled in the eyes of the rapacious adventurers.[5]

While he was in the camp, the Indian messenger,

[4] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 193.—Oviedo, Hist. de las Indias, MS., Parte 3. lib. 8, cap. 5.

[5] "Este Embajador traia servicio de Señor, i cinco ò seis Vasos de Oro fino, con que bebia, i con ellos daba à beber à los Españoles de la Chicha que traia." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 193.—Oviedo, Hist. de las Indias, MS., ubi supra.—The latter author, in this part of his work, has done little more than make a transcript of that of Xerez. His endorsement of Pizarro's secretary, however, is of value, from the fact that, with less temptation to misstate or overstate, he enjoyed excellent opportunities for information.

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originally sent by Pizarro to the Inca, returned, and no sooner did he behold the Peruvian, and the honourable reception which he met with from the Spaniards, than he was filled with wrath, which would have vented itself in personal violence, but for the interposition of the by-standers. It was hard, he said, that this Peruvian dog should be thus courteously treated, when he himself had nearly lost his life on a similar mission among his countrymen. On reaching the Inca's camp he had been refused admission to his presence, on the ground that he was keeping a fast and could not be seen. They had paid no respect to his assertion that he came as an envoy from the white men, and would, probably, not have suffered him to escape with life, if he had not assured them that any violence offered to him would be retaliated in full measure on the persons of the Peruvian envoys now in the Spanish quarters. There was no doubt, he continued, of the hostile intentions of Atahuallpa; for he was surrounded with a powerful army, strongly encamped about a league from Caxamalca, while that city was entirely evacuated by its inhabitants.

To all this the Inca's envoy coolly replied that Pizarro's messenger might have reckoned on such a reception as he had found, since he seemed to have taken with him no credentials of his mission. As to the Inca's fast, that was true; and, although he would doubtless have seen the messenger had he known there was one from the strangers, yet it was not safe to disturb him at these solemn seasons, when engaged in his religious duties. The troops by whom he was surrounded were not numerous, considering that the Inca was at that time carrying on an important war; and as to Caxamalca, it was abandoned by the in-

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habitants in order to make room for the white men, who were so soon to occupy it.[6]

This explanation, however plausible, did not altogether satisfy the general; for he had too deep a conviction of the cunning of Atahuallpa, whose intentions towards the Spaniards he had long greatly distrusted. As he proposed, however, to keep on friendly relations with the monarch for the present, it was obviously not his cue to manifest suspicion. Affecting, therefore, to give full credit to the explanation of the envoy, he dismissed him with reiterated assurances of speedily presenting himself before the Inca.

The descent of the sierra, though the Andes are less precipitous on their eastern side than towards the west, was attended with difficulties almost equal to those of the upward march; and the Spaniards felt no little satisfaction when, on the seventh day, they arrived in view of the valley of Caxamalca, which, enamelled with all the beauties of cultivation, lay unrolled like a rich and variegated carpet of verdure, in strong contrast with the dark forms of the Andes, that rose up everywhere around it. The valley is of an oval shape, extending about five leagues in length by three in breadth. It was inhabited by a population of a superior character to any which the Spaniards had met on the other side of the mountains, as was argued by the superior style of their attire and the greater cleanliness and comfort visible both in their persons and dwellings.[7] As far as the eye could reach, the level tract exhibited the show of a diligent and thrifty husbandry. A broad river rolled through the meadows,

[6] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 194.—Oviedo, Hist. de las Indias, MS., ubi supra.

[7] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 195.

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supplying facilities for copious irrigation by means of the usual canals and subterraneous aqueducts. The land, intersected by verdant hedge-rows, was checkered with patches of various cultivation; for the soil was rich, and the climate, if less stimulating than that of the sultry regions of the coast, was more favourable to the hardy products of the temperate latitudes. Below the adventurers, with its white houses glittering in the sun, lay the little city of Caxamalca, like a sparkling gem on the dark skirts of the sierra. At the distance of about a league farther, across the valley, might be seen columns of vapour rising up towards the heavens, indicating the place of the famous hot baths much frequented by the Peruvian princes. And here, too, was a spectacle less grateful to the eyes of the Spaniards; for along the slope of the hills a white cloud of pavilions was seen covering the ground, as thick as snow-flakes, for the space, apparently, of several miles. "It filled us all with amazement," exclaims one of the Conquerors, "to behold the Indians occupying so proud a position! So many tents, so well appointed, as were never seen in the Indies till now! The spectacle caused something like confusion and even fear in the stoutest bosom. But it was too late to turn back, or to betray the least sign of weakness, since the natives in our own company would, in such case, have been the first to rise upon us. So, with as bold a countenance as we could, after coolly surveying the ground, we prepared for our entrance into Caxamalca."[8]

[8] "Y eran tantas las tiendas que parecian, que cierto nos puso harto espanto, porque no pensabamos que Indios pudiesen tener tan soberbia estancia, ni tantas tiendas, ni tan á punto, lo cual hasta alli en las Indias nunca se vió, que nos causó á todos los Españoles harta confusion y temor; aunque no convenia mostrarse, ni menos volver

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What were the feelings of the Peruvian monarch we are not informed, when he gazed on the martial cavalcade of the Christians, as, with banners streaming, and bright panoplies glistening in the rays of the evening sun, it emerged from the dark depths of the sierra and advanced in hostile array over the fair domain which, to this period, had never been trodden by other foot than that of the red man. It might be, as several of the reports had stated, that the Inca had purposely decoyed the adventurers into the heart of his populous empire, that he might envelop them with his legions and the more easily become master of their property and persons.[9] Or was it from a natural feeling of curiosity, and relying on their professions of friendship, that he had thus allowed them, without any attempt at resistance, to come into his presence? At all events, he could hardly have felt such confidence in himself as not to look with apprehension, mingled with awe, on the mysterious strangers, who, coming from an unknown world and possessed of such wonderful gifts, had made their way across mountain and

atras, porque si alguna flaqueza en nosotros sintieran, los mismos Indios que llevabamos nos mataran, y ansi con animoso semblante, desq nes de haber muy bien atalayado el pueblo y tiendas que he dicho, abajamos por el valle abajo, y entramos en el pueblo de Cajamalca." Relacion del primer Descub., MS.

[9] This was evidently the opinion of the old Conqueror, whose imperfect manuscript forms one of the best authorities for this portion of our narrative: "Teniendonos en muy poco, y no haciendo cuenta que 190 hombres le habian de ofender, dió lugar y consintió que pasasemos por aquel paso y por otros muchos tan malos como él, porque realmente, á lo que despues se supo y averiguó, su intencion era vernos y preguntarnos, de donde veniamos? y quien nos habia hechado alli? y que queriamos? Porque *era muy sabio y discreto, y aunque sin luz ni escriptura, amigo de saber y de sotil entendimiento*; y despues de holgadose con nosotros, tomarnos los caballos y las cosas que á el mas le aplacian, y sacrificar á los demas." Relacion del primer Descub., MS.

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valley in spite of every obstacle which man and nature had opposed to them.

Pizarro, meanwhile, forming his little corps into three divisions, now moved forward, at a more measured pace, and in order of battle, down the slopes that led towards the Indian city. As he drew near, no one came out to welcome him; and he rode through the streets without meeting with a living thing, or hearing a sound, except the echoes, sent back from the deserted dwellings, of the tramp of the soldiery.

It was a place of considerable size, containing about ten thousand inhabitants, somewhat more, probably, than the population assembled at this day within the walls of the modern city of Caxamalca.[10] The houses, for the most part, were built of clay, hardened in the sun; the roofs thatched or of timber. Some of the more ambitious dwellings were of hewn stone; and there was a convent in the place, occupied by the Virgins of the Sun, and a temple dedicated to the same tutelar deity, which last was hidden in the deep embowering shades of a grove on the skirts of the city. On the quarter towards the Indian camp was a square—if square it might be called, which was almost triangular in form—of an immense size, surrounded by low buildings. These consisted of capacious halls, with wide doors or openings communicating with the square. They were probably intended as a sort of barracks for the Inca's soldiers.[11] At the end of the

[10] According to Stevenson, this population, which is of a very mixed character, amounts, or did amount some thirty years ago, to about seven thousand. That sagacious traveller gives an animated description of the city, in which he resided some time, and which he seems to have regarded with peculiar predilection. Yet it does not hold probably the relative rank at the present day that it did in that of the Incas. Residence in South America, vol. ii. p. 131.

[11] Carta de Hern. Pizarro, ap. Oviedo, Hist. de las Indias, MS.,

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plaza, looking towards the country, was a fortress of stone, with a stairway leading from the city, and a private entrance from the adjoining suburbs. There was still another fortress on the rising ground which commanded the town, built of hewn stone and encompassed by three circular walls,—or rather one and the same wall, which wound up spirally around it. It was a place of great strength, and the workmanship showed a better knowledge of masonry, and gave a higher impression of the architectural science of the people, than any thing the Spaniards had yet seen.[12]

It was late in the afternoon of the fifteenth of November, 1532, when the Conquerors entered the city of Caxamalca. The weather, which had been fair during the day, now threatened a storm, and some rain mingled with hail—for it was unusually cold—began to fall.[13] Pizarro, however, was so anxious to ascertain the dispositions of the Inca that he determined to send an embassy at once to his quarters. He selected for this Hernando de Soto with fifteen horse, and, after his departure, conceiving that the number was too small in case of any unfriendly demonstrations by the Indians, he ordered his brother Hernando to follow with twenty additional troopers. This captain and one other of his party have left us an account of the excursion.[14]

Parte 3, lib. 8, cap. 15.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 195.

[12] "Fuerças son, que entre Indios no se han visto tales." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 195.—Relacion del primer Descub., MS.

[13] "Desde à poco rato començó a llover, i cuer graniço." (Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 195.) Caxamalca, in the Indian tongue, signifies "place of frost;" for the temperature, though usually bland and genial, is sometimes affected by frosty winds from the east, very pernicious to vegetation. Stevenson, Residence in South America, vol. ii. p. 129.

[14] Carta de Hern. Pizarro, MS.

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Between the city and the imperial camp was a causeway, built in a substantial manner across the meadow-land that intervened. Over this the cavalry galloped at a rapid pace, and before they had gone a league they came in front of the Peruvian encampment, where it spread along the gentle slope of the mountains. The lances of the warriors were fixed in the ground before their tents, and the Indian soldiers were loitering without, gazing with silent astonishment at the Christian cavalcade, as with clangour of arms and shrill blast of trumpet it swept by, like some fearful apparition on the wings of the wind.

The party soon came to a broad but shallow stream, which, winding through the meadow, formed a defence for the Inca's position. Across it was a wooden bridge; but the cavaliers, distrusting its strength, preferred to dash through the waters, and without difficulty gained the opposite bank. A battalion of Indian warriors was drawn up under arms on the farther side of the bridge, but they offered no molestation to the Spaniards; and these latter had strict orders from Pizarro—scarcely necessary in their present circumstances—to treat the natives with courtesy. One of the Indians pointed out the quarter occupied by the Inca.[15]

It was an open court-yard, with a light building or

The Letter of Hernando Pizarro, addressed to the Royal Audience of St. Domingo, gives a full account of the extraordinary events recorded in this and the ensuing chapter, in which that cavalier took a prominent part. Allowing for the partialities incident to a chief actor in the scenes he describes, no authority can rank higher. The indefatigable Oviedo, who resided in St. Domingo, saw its importance, and fortunately incorporated the document in his great work, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 15.—The anonymous author of the Relacion del primer Descub., MS., was also detached on this service.

[15] Pedro Pizarro, Descub. y Conq., MS. — Carta de Hern. Pizarro, MS.

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pleasure-house in the centre, having galleries running round it, and opening in the rear on a garden. The walls were covered with a shining plaster, both white and coloured, and in the area before the edifice was seen a spacious tank or reservoir of stone, fed by aqueducts that supplied it with both warm and cold water.[16] A basin of hewn stone—it may be of a more recent construction—still bears, on the spot, the name of the "Inca's bath."[17] The court was filled with Indian nobles, dressed in gaily-ornamented attire, in attendance on the monarch, and with women of the royal household. Amidst this assembly it was not difficult to distinguish the person of Atahuallpa, though his dress was simpler than that of his attendants. But he wore on his head the crimson *borla* or fringe, which, surrounding the forehead, hung down as low as the eyebrow. This was the well-known badge of Peruvian sovereignty, and had been assumed by the monarch only since the defeat of his brother Huascar. He was seated on a low stool or cushion, somewhat after the Morisco or Turkish fashion, and his nobles and principal officers stood around him with great ceremony, holding the stations suited to their rank.[18]

[16] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 202.—"Y al estanque venian dos caños de agua, uno caliente y otro frio, y alli se templava la una con la otra, para quando el Señor se queria bañar ó sus mugeres que otra persona no osava entrar en el so pena de la vida." Pedro Pizarro, Descub. y Conq., MS.

[17] Stevenson, Residence in South America, vol. ii. p. 164.

[18] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 196.—Carta de Hern. Pizarro, MS.—The appearance of the Peruvian monarch is described in simple but animated style by the Conqueror so often quoted, one of the party: "Llegados al patio de la dicha casa que tenia delante della, vimos estar en medio de gran muchedumbre de Indios asentado aquel gran Señor Atabalica (de quien tanta noticia, y tantas cosas nos habian dicho) con una corona en la cabeza, y una borla que le salia della, y le cubria toda la frente, la cual era la insinia

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The Spaniards gazed with much interest on the prince, of whose cruelty and cunning they had heard so much, and whose valour had secured to him the possession of the empire. But his countenance exhibited neither the fierce passions nor the sagacity which had been ascribed to him; and, though in his bearing he showed a gravity and a calm consciousness of authority well becoming a king, he seemed to discharge all expression from his features, and to discover only the apathy so characteristic of the American races. On the present occasion this must have been in part, at least, assumed. For it is impossible that the Indian prince should not have contemplated with curious interest a spectacle so strange, and, in some respects, appalling, as that of these mysterious strangers, for which no previous description could have prepared him.

Hernando Pizarro and Soto, with two or three only of their followers, slowly rode up in front of the Inca; and the former, making a respectful obeisance, but without dismounting, informed Atahuallpa that he came as an ambassador from his brother, the commander of the white men, to acquaint the monarch with their arrival in his city of Caxamalca. They were the subjects of a mighty prince across the waters, and had come, he said, drawn thither by the report of his great victories, to offer their services, and to impart to him the doctrines of the true faith which they professed; and he brought an invitation from the general to Atahuallpa that the latter would be pleased to visit the Spaniards in their present quarters.

real, sentado en una sillecita muy baja del suelo, como los turcos y moros acostumbran sentarse, el cual estaba con tanta magestad y aparato cual nunca se ha visto jamas, porque estaba cercado de mas de seiscientos Señores de su tierra." Relacion del primer Descub., MS.

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To all this the Inca answered not a word; nor did he make even a sign of acknowledgment that he comprehended it; though it was translated for him by Felipillo, one of the interpreters already noticed. He remained silent, with his eyes fastened on the ground; but one of his nobles, standing by his side, answered, "It is well."[19] This was an embarrassing situation for the Spaniards, who seemed to be as far from ascertaining the real disposition of the Peruvian monarch towards themselves as when the mountains were between them.

In a courteous and respectful manner, Hernando Pizarro again broke the silence by requesting the Inca to speak to them himself and to inform them what was his pleasure.[20] To this Atahuallpa condescended to reply, while a faint smile passed over his features, "Tell your captain that I am keeping a fast, which will end to-morrow morning. I will then visit him, with my chieftains. In the mean time, let him occupy the public buildings on the square, and no other, till I come, when I will order what shall be done."[21]

[19] "Las cuales por él oidas, con ser su inclinacion preguntarnos y saber de donde veniamos, y que queriamos, y ver nuestras personas y caballos, tubo tanta serenidad en el rostro, y tanta gravedad en su persona, que no quiso responder palabra á lo que se le decia, salvo que un Señor de aquellos que estaban par de el respondia: bien está." Relacion del primer Descub., MS.

[20] "Visto por el dicho Hernando Pizarro que él no hablaba, y que aquella tercera persona respondia de suyo, tornó le á suplicar, que el hablase por su boca, y le respondiese lo que quisiese." Ibid., MS., ubi supra.

[21] "El cual á esto volvió la cabeza á mirarle sonriendose y le dijo: Decid á ese Capitan que os embia acá; que yo estoy en ayuno, y le acabo mañana por la mañana, que en bebiendo una vez, y iré con algunos destos principales mios á verme con el, que en tanto él se aposente en esas casas que estan en la plaza que son comunes á todos, y que no entren en otra ninguna hasta que Yo vaya, que Yo mandaré lo que se ha de hacer." Relacion del primer Descub., M.S., ubi supra.—In this singular interview I have followed the account of the cavalier who accompanied Her-

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Soto, one of the party present at this interview, as before noticed, was the best mounted and perhaps the best rider in Pizarro's troop. Observing that Atahuallpa looked with some interest on the fiery steed that stood before him, champing the bit and pawing the ground with the natural impatience of a war-horse, the Spaniard gave him the rein, and, striking his iron heel into his side, dashed furiously over the plain, then, wheeling him round and round, displayed all the beautiful movements of his charger, and his own excellent horsemanship. Suddenly checking him in full career, he brought the animal almost on his haunches, so near the person of the Inca that some of the foam that flecked his horse's sides was thrown on the royal garments. But Atahuallpa maintained the same marble composure as before, though several of his soldiers, whom De Soto passed in the course, were so much disconcerted by it that they drew back in manifest terror,—an act of timidity for which they paid dearly, *if*, as the Spaniards assert, Atahuallpa caused them to be put to death that same evening for betraying such unworthy weakness to the strangers.[22]

Refreshments were now offered by the royal attendants to the Spaniards, which they declined, being unwilling to dismount. They did not refuse, however,

nando Pizarro, in preference to that of the latter, who represents himself as talking in a lordly key, that savours too much of the vaunt of the hidalgo.

[22] Pedro Pizarro, Descub. y Conq., MS.—Relacion del primer Descub., MS.—"I algunos Indios, con miedo, se desviaron de la Carrera, por lo qual Atabalipa los hiço luego matar." (Zarate, Conq. del Peru, lib. 2, cap. 4.)—Xerez states that Atahuallpa confessed this himself, in conversation with the Spaniards after he was taken prisoner.—Soto's charger might well have made the Indians start, if, as Balboa says, he took twenty feet at a leap, and this with a knight in armour on his back! Hist. du Pérou, chap. 22.

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to quaff the sparkling chicha from golden vases of extraordinary size, presented to them by the dark-eyed beauties of the harem.[23] Taking then a respectful leave of the Inca, the cavaliers rode back to Caxamalca, with many moody speculations on what they had seen: on the state and opulence of the Indian monarch; on the strength of his military array, their excellent appointments, and the apparent discipline in their ranks,—all arguing a much higher degree of civilization, and consequently of power, than any thing they had witnessed in the lower regions of the country. As they contrasted all this with their own diminutive force, too far advanced, as they now were, for succour to reach them, they felt they had done rashly in throwing themselves into the midst of so formidable an empire, and were filled with gloomy forebodings of the result.[24] Their comrades in the camp soon caught the infectious spirit of despondency, which was not lessened as night came on, and they beheld the watch-fires of the Peruvians lighting up the sides of the mountains and glittering in the darkness, "as thick," says one who saw them, "as the stars of heaven."[25]

[23] Relacion del primer Descub., MS.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 196.

[24] "Hecho esto y visto y atalayado la grandeza del ejercito, y las tiendas que era bien de ver, nos bolvimos á donde el dicho capitan nos estaba esperando, harto espantados de lo que habiamos visto, habiendo y tomando entre nosotros muchos acuerdos y opiniones de lo que se debia hacer, estando todos con mucho temor por ser tan pocos, y estar tan metidos en la tierra donde no podiamos ser socorridos." (Relacion del primer Descub., MS.) Pedro Pizarro is honest enough to confirm this account of the consternation of the Spaniards. (Descub. y Conq., MS.) Fear was a strange sensation for the Castilian cavalier. But if he did not feel some touch of it on that occasion, he must have been akin to that doughty knight who, as Charles V. pronounced, "never could have snuffed a candle with his fingers."

[25] "Hecimos la guardia en la plaza, de donde se vian los fuegos del ejercito de los Indios, lo cual era

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Yet there was one bosom in that little host which was not touched with the feeling either of fear or dejection. That was Pizarro's, who secretly rejoiced that he had now brought matters to the issue for which he had so long panted. He saw the necessity of kindling a similar feeling in his followers, or all would be lost. Without unfolding his plans, he went round among his men, beseeching them not to show faint hearts at this crisis, when they stood face to face with the foe whom they had been so long seeking. "They were to rely on themselves, and on that Providence which had carried them safe through so many fearful trials. It would not now desert them; and if numbers, however great, were on the side of their enemy, it mattered little, when the arm of Heaven was on theirs."[25] The Spanish cavalier acted under the combined influence of chivalrous adventure and religious zeal. The latter was the more effective in the hour of peril; and Pizarro, who understood well the characters he had to deal with, by presenting the enterprise as a crusade, kindled the dying embers of enthusiasm in the bosoms of his followers, and restored their faltering courage.

He then summoned a council of his officers, to consider the plan of operations, or rather to propose to them the extraordinary plan on which he had himself decided. This was to lay an ambuscade for the Inca and take him prisoner in the face of his whole army! It was a project full of peril,—bordering, as it might well seem, on desperation. But the circumstances of

cosa espantable, que como estaban en una ladera la mayor parte, y tan juntos unos de otros, no parecia sino un cielo muy estrellado."

Relacion del primer Descub., MS.

[25] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 197.—Naharro, Relacion sumaria, MS.

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the Spaniards were desperate. Whichever way they turned, they were menaced by the most appalling dangers; and better was it bravely to confront the danger than weakly to shrink from it, when there was no avenue for escape.

To fly was now too late. Whither could they fly? At the first signal of retreat, the whole army of the Inca would be upon them. Their movements would be anticipated by a foe far better acquainted with the intricacies of the sierra than themselves; the passes would be occupied, and they would be hemmed in on all sides; while the mere fact of this retrograde movement would diminish their confidence and with it their effective strength, while it doubled that of their enemy.

Yet to remain long inactive in their present position seemed almost equally perilous. Even supposing that Atahuallpa should entertain friendly feelings towards the Christians, they could not confide in the continuance of such feelings. Familiarity with the white men would soon destroy the idea of any thing supernatural, or even superior, in their natures. He would feel contempt for their diminutive numbers. Their horses, their arms and showy appointments, would be an attractive bait in the eye of the barbaric monarch, and when conscious that he had the power to crush their possessors he would not be slow in finding a pretext for it. A sufficient one had already occurred in the high-handed measures of the Conquerors on their march through his dominions.

But what reason had they to flatter themselves that the Inca cherished such a disposition towards them? He was a crafty and unscrupulous prince, and, if the accounts they had repeatedly received on their

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march were true, had ever regarded the coming of the Spaniards with an evil eye. It was scarcely possible he should do otherwise. His soft messages had only been intended to decoy them across the mountains, where, with the aid of his warriors, he might readily overpower them. They were entangled in the toils which the cunning monarch had spread for them.

Their only remedy, then, was to turn the Inca's arts against himself; to take him, if possible, in his own snare. There was no time to be lost; for any day might bring back the victorious legions who had recently won his battles at the south, and thus make the odds against the Spaniards far greater than now.

Yet to encounter Atahuallpa in the open field would be attended with great hazard; and, even if victorious, there would be little probability that the person of the Inca, of so much importance, would fall into their hands. The invitation he had so unsuspiciously accepted to visit them in their quarters afforded the best means for securing this desirable prize. Nor was the enterprise so desperate, considering the great advantages afforded by the character and weapons of the invaders and the unexpectedness of the assault. The mere circumstance of acting on a concerted plan would alone make a small number more than a match for a much larger one. But it was not necessary to admit the whole of the Indian force into the city before the attack; and the person of the Inca once secured, his followers, astounded by so strange an event, were they few or many, would have no heart for further resistance; and with the Inca once in his power, Pizarro might dictate laws to the empire.

In this daring project of the Spanish chief it was easy to see that he had the brilliant exploit of Cortés

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in his mind when he carried off the Aztec monarch in his capital. But that was not by violence,—at least not by open violence,—and it received the sanction, compulsory though it were, of the monarch himself. It was also true that the results in that case did not altogether justify a repetition of the experiment, since the people rose in a body to sacrifice both the prince and his kidnappers. Yet this was owing, in part at least, to the indiscretion of the latter. The experiment in the outset was perfectly successful; and could Pizarro once become master of the person of Atahuallpa he trusted to his own discretion for the rest. It would at least extricate him from his present critical position, by placing in his power an inestimable guarantee for his safety; and if he could not make his own terms with the Inca at once, the arrival of reinforcements from home would, in all probability, soon enable him to do so.

Pizarro having concerted his plans for the following day, the council broke up, and the chief occupied himself with providing for the security of the camp during the night. The approaches to the town were defended; sentinels were posted at different points, especially on the summit of the fortress, where they were to observe the position of the enemy and to report any movement that menaced the tranquillity of the night. After these precautions, the Spanish commander and his followers withdrew to their appointed quarters,—but not to sleep. At least, sleep must have come late to those who were aware of the decisive plan for the morrow; that morrow which was to be the crisis of their fate,—to crown their ambitious schemes with full success, or consign them to irretrievable ruin!

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CHAPTER V.

Desperate plan of Pizarro.—Atahuallpa Visits the Spaniards.—Horrible Massacre.—The Inca a Prisoner.—Conduct of the Conquerors.—Splendid Promises of the Inca.—Death of Huascar.

1532.

THE clouds of the evening had passed away, and the sun rose bright on the following morning, the most memorable epoch in the annals of Peru. It was Saturday, the sixteenth of November, 1532. The loud cry of the trumpet called the Spaniards to arms with the first streak of dawn; and Pizarro, briefly acquainting them with the plan of the assault, made the necessary dispositions.

The *plaza*, as mentioned in the preceding chapter, was defended on its three sides by low ranges of buildings, consisting of spacious halls with wide doors or vomitories opening into the square. In these halls he stationed his cavalry in two divisions, one under his brother Hernando, the other under De Soto. The infantry he placed in another of the buildings, reserving twenty chosen men to act with himself as occasion might require. Pedro de Candia, with a few soldiers and the artillery,—comprehending under this imposing name two small pieces of ordnance, called falconets,—he established in the fortress. All received orders to wait at their posts till the arrival of the Inca. After his entrance into the great square, they were still to remain under cover, withdrawn from observation, till

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the signal was given by the discharge of a gun, when they were to cry their war-cries, to rush out in a body from their covert, and, putting the Peruvians to the sword, bear off the person of the Inca. The arrangement of the immense halls, opening on a level with the *plaza*, seemed to be contrived on purpose for a *coup de théâtre*. Pizarro particularly inculcated order and implicit obedience, that in the hurry of the moment there should be no confusion. Everything depended on their acting with concert, coolness, and celerity.[1]

The chief next saw that their arms were in good order, and that the breastplates of their horses were garnished with bells, to add by their noise to the consternation of the Indians. Refreshments were, also, liberally provided, that the troops should be in condition for the conflict. These arrangements being completed, mass was performed with great solemnity by the ecclesiastics who attended the expedition; the God of battles was invoked to spread his shield over the soldiers who were fighting to extend the empire of the Cross; and all joined with enthusiasm in the chant, "*Exsurge, Domine*," "Rise, O Lord! and judge thine own cause."[2] One might have supposed

[1] Pedro Pizarro, Descub. y Conq., MS.—Relacion del primer Descub., MS.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 197.—Carta de Hern. Pizarro, MS.—Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 7.

[2] "Los Eclesiasticos i Religiosos se ocuparon toda aquella noche en oracion, pidiendo á Dios el mas conveniente suceso á su sagrado servicio, exaltacion de la fé é salvacion de tanto numero de almas, derramando muchas lagrimas i sangre en las disciplinas que tomaron. *Francisco Pizarro animó á los soldados con una mui cristiana platica que les hizo:* con que, i asegurarles los Eclesiasticos de parte de Dios i de su Madre Santisima la vitoria, amanecieron todos mui deseosos de dar la batalla, diciendo á voces, Exsurge Domine, et judica causam tuam." Naharro, Relacion sumaria, MS.

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them a company of martyrs about to lay down their lives in defence of their faith, instead of a licentious band of adventurers meditating one of the most atrocious acts of perfidy on the record of history! Yet, whatever were the vices of the Castilian cavalier, hypocrisy was not among the number. He felt that he was battling for the Cross, and under this conviction, exalted as it was at such a moment as this into the predominant impulse, he was blind to the baser motives which mingled with the enterprise. With feelings thus kindled to a flame of religious ardour, the soldiers of Pizarro looked forward with renovated spirits to the coming conflict; and the chieftain saw with satisfaction that in the hour of trial his men would be true to their leader and themselves.

It was late in the day before any movement was visible in the Peruvian camp, where much preparation was making to approach the Christian quarters with due state and ceremony. A message was received from Atahuallpa, informing the Spanish commander that he should come with his warriors fully armed, in the same manner as the Spaniards had come to his quarters the night preceding. This was not an agreeable intimation to Pizarro, though he had no reason, probably, to expect the contrary. But to object might imply distrust, or perhaps disclose, in some measure, his own designs. He expressed his satisfaction, therefore, at the intelligence, assuring the Inca that, come as he would, he would be received by him as a friend and brother.[3]

[3] "El governador respondiò: Dì à tu Señor, que venga en hora buena como quisiere, que de la manera que viniere lo recebirè como Amigo, i Hermano." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 197.—Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 7.—Carta de Hern. Pizarro, MS.

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It was noon before the Indian procession was on its march, when it was seen occupying the great causeway for a long extent. In front came a large body of attendants, whose office seemed to be to sweep away every particle of rubbish from the road. High above the crowd appeared the Inca, borne on the shoulders of his principal nobles, while others of the same rank marched by the sides of his litter, displaying such a dazzling show of ornaments on their persons that, in the language of one of the Conquerors, "they blazed like the sun."[4] But the greater part of the Inca's forces mustered along the fields that lined the road, and were spread over the broad meadows as far as the eye could reach.[5]

When the royal procession had arrived within half a mile of the city, it came to a halt; and Pizarro saw with surprise that Atahuallpa was preparing to pitch his tents, as if to encamp there. A messenger soon after arrived, informing the Spaniards that the Inca would occupy his present station the ensuing night, and enter the city on the following morning.

This intelligence greatly disturbed Pizarro, who had shared in the general impatience of his men at the tardy movements of the Peruvians. The troops had been under arms since daylight, the cavalry mounted,

[4] "Hera tanta la pateneria que traian d'oro y plata que hera cossa estraña lo que reluzia con el Sol." Pedro Pizarro, Descub. y Conq., MS.

[5] To the eye of the old Conqueror so often quoted, the number of Peruvian warriors appeared not less than 50,000; "mas de cincuenta mil que tenia de guerra." (Relacion del primer Descub., MS.) To Pizarro's secretary, as they lay encamped among the hills, they seemed about 30,000 (Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 196.) However gratifying to the imagination to repose on some precise number, it is very rarely that one can do so with safety in estimating the irregular and tumultuous levies of a barbarian host.

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and the infantry at their post, waiting in silence the coming of the Inca. A profound stillness reigned throughout the town, broken only at intervals by the cry of the sentinel from the summit of the fortress, as he proclaimed the movements of the Indian army. Nothing, Pizarro well knew, was so trying to the soldier as prolonged suspense, in a critical situation like the present; and he feared lest his ardour might evaporate, and be succeeded by that nervous feeling natural to the bravest soul at such a crisis, and which, if not fear, is near akin to it.[6] He returned an answer, therefore, to Atahuallpa, deprecating his change of purpose, and adding that he had provided every thing for his entertainment, and expected him that night to sup with him.[7]

This message turned the Inca from his purpose; and, striking his tents again, he resumed his march, first advising the general that he should leave the greater part of his warriors behind, and enter the place with only a few of them, and without arms,[8] as he preferred to pass the night at Caxamalca. At the same time he ordered accommodations to be provided for himself and his retinue in one of the large stone

[6] Pedro Pizarro says that an Indian spy reported to Atahuallpa that the white men were all huddled together in the great halls on the square, in much consternation, *llenos de miedo*,—which was not far from the truth, adds the cavalier. (Descub. y Conq., MS.)

[7] Pedro Pizarro, Descub. y Conq., MS.—"Asentados sus toldos envió á decir al gobernador que ya era tarde, que él queria dormir allí, que por la mañana vernía: el gobernador le envió á decir que le rogaba que viniese luego, porque le esperaba á cenar, é que no habia de cenar, hasta que fuese." Carta de Hern. Pizarro, MS.

[8] "Él queria venir luego, é que venia sin armas. E luego Atabaliva se movió para venir é dejó allí la gente con las armas, é llevò consigo hasta cinco ó seis mil indios sin armas, salvo que debajo de las camisetas traian unas porras pequeñas, é hondas, é bolsas con piedras." Carta de Hern. Pizarro, MS.

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buildings, called, from a serpent sculptured on the walls, "the House of the Serpent."[9] No tidings could have been more grateful to the Spaniards. It seemed as if the Indian monarch was eager to rush into the snare that had been spread for him! The fanatical cavalier could not fail to discern in it the immediate finger of Providence.

It is difficult to account for this wavering conduct of Atahuallpa, so different from the bold and decided character which history ascribes to him. There is no doubt that he made his visit to the white men in perfect good faith; though Pizarro was probably right in conjecturing that this amiable disposition stood on a very precarious footing. There is as little reason to suppose that he distrusted the sincerity of the strangers; or he would not thus unnecessarily have proposed to visit them unarmed. His original purpose of coming with all his force was doubtless to display his royal state, and perhaps, also, to show greater respect for the Spaniards; but when he consented to accept their hospitality and pass the night in their quarters, he was willing to dispense with a great part of his armed soldiery and visit them in a manner that implied entire confidence in their good faith. He was too absolute in his own empire easily to suspect; and he probably could not comprehend the audacity with which a few men, like those now assembled in Caxamalca, meditated an assault on a powerful monarch in the midst of his victorious army. He did not know the character of the Spaniard.

It was not long before sunset when the van of the royal procession entered the gates of the city. First

[9] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 197.

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came some hundreds of the menials, employed to clear the path of every obstacle, and singing songs of triumph as they came, "which in our ears," says one of the Conquerors, "sounded like the songs of hell!"[10] Then followed other bodies of different ranks, and dressed in different liveries. Some wore a showy stuff, checkered white and red, like the squares of a chess-board.[11] Others were clad in pure white, bearing hammers or maces of silver or copper;[12] and the guards, together with those in immediate attendance on the prince, were distinguished by a rich azure livery, and a profusion of gay ornaments, while the large pendants attached to the ears indicated the Peruvian noble.

Elevated high above his vassals came the Inca Atahuallpa, borne on a sedan or open litter, on which was a sort of throne made of massive gold of inestimable value.[13] The palanquin was lined with the richly-coloured plumes of tropical birds and studded with shining plates of gold and silver.[14] The monarch's attire was much richer than on the preceding evening. Round his neck was suspended a collar of emeralds of uncommon size and brilliancy.[15]

[10] Relacion del primer Descub., MS.

[11] "Blanca y colorada como las casas de un ajedrez." Ibid., MS.

[12] "Con martillos en las manos de cobre y plata." Ibid., MS.

[13] "El asiento que traia sobre las andas era un tablon de oro que pesó un quintal de oro segun dicen los historiadores 25,000 pesos ó ducados." Naharro, Relacion sumaria, MS.

[14] "Luego venia mucha Gente con Armaduras, Patenas, i Coronas de Oro i Plata: entre estos venia Atabalipa, en una Litera, aforrada de Pluma de Papagaios, de muchas colores, guarnecida de chapas de Oro, i Plata." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 198.

[15] Pedro Pizarro, Descub. y Conq., MS. — "Venia la persona de Atabalica, la cual traian ochenta Señores en hombros todos bestidos de una librea azul muy rica, y el bestido su persona muy ricamente con su corona en la cabeza, y al cuello un collar de esmeraldas grandes." Relacion del primer Descub., MS.

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His short hair was decorated with golden ornaments, and the imperial *borla* encircled his temples. The bearing of the Inca was sedate and dignified; and from his lofty station he looked down on the multitudes below with an air of composure, like one accustomed to command.

As the leading files of the procession entered the great square, larger, says an old chronicler, than any square in Spain, they opened to the right and left for the royal retinue to pass. Every thing was conducted with admirable order. The monarch was permitted to traverse the *plaza* in silence, and not a Spaniard was to be seen. When some five or six thousand of his people had entered the place, Atahuallpa halted, and, turning round with an inquiring look, demanded, "Where are the strangers?"

At this moment Fray Vicente de Valverde, a Dominican friar, Pizarro's chaplain, and afterwards Bishop of Cuzco, came forward with his breviary, or, as other accounts say a Bible, in one hand, and a crucifix in the other, and, approaching the Inca, told him that he came by order of his commander to expound to him the doctrines of the true faith, for which purpose the Spaniards had come from a great distance to his country. The friar then explained, as clearly as he could, the mysterious doctrine of the Trinity, and, ascending high in his account, began with the creation of man, thence passed to his fall, to his subsequent redemption by Jesus Christ, to the crucifixion, and the ascension, when the Saviour left the Apostle Peter as his Vicegerent upon earth. This power had been transmitted to the successors of the apostles, good and wise men, who, under the title of Popes, held authority over all powers and potentates

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on earth. One of the last of these Popes had commissioned the Spanish emperor, the most mighty monarch in the world, to conquer and convert the natives in this Western hemisphere; and his general, Francisco Pizarro, had now come to execute this important mission. The friar concluded with beseeching the Peruvian monarch to receive him kindly, to abjure the errors of his own faith, and embrace that of the Christians now proffered to him, the only one by which he could hope for salvation, and, furthermore, to acknowledge himself a tributary of the Emperor Charles the Fifth, who, in that event, would aid and protect him as his loyal vassal.[16]

Whether Atahuallpa possessed himself of every link in the curious chain of argument by which the monk connected Pizarro with St. Peter, may be doubted. It is certain, however, that he must have had very incorrect notions of the Trinity, if, as Garcilasso states, the interpreter Felipillo explained it by saying that "the Christians believed in three Gods and one God, and that made four."[17] But there is no doubt he perfectly comprehended that the drift of the discourse was to persuade him to resign his sceptre and acknowledge the supremacy of another.

The eyes of the Indian monarch flashed fire, and his

[16] Montesinos says that Valverde read to the Inca the regular formula used by the Spaniards in their Conquests. (Annales, MS., año 1533.) But that address, though absurd enough, did not comprehend the whole range of theology ascribed to the chaplain on this occasion. Yet it is not impossible. But I have followed the report of Fray Naharro, who collected his information from the actors in the tragedy, and whose minuter statement is corroborated by the more general testimony of both the Pizarros and the secretary Xerez.

[17] "Por dezir Dios trino y uno dixo Dios tres y uno son quatro, sumando los numeros por darse á entender." Com. Real., Parte 2, lib. 1, cap. 23.

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dark brow grew darker, as he replied, "I will be no man's tributary. I am greater than any prince upon earth. Your emperor may be a great prince; I do not doubt it, when I see that he has sent his subjects so far across the waters; and I am willing to hold him as a brother. As for the Pope of whom you speak, he must be crazy to talk of giving away countries which do not belong to him. For my faith," he continued, "I will not change it. Your own God, as you say, was put to death by the very men whom he created. But mine," he concluded, pointing to his Deity—then, alas! sinking in glory behind the mountains,—"my God still lives in the heavens and looks down on his children." [18]

He then demanded of Valverde by what authority he had said these things. The friar pointed to the book which he held, as his authority. Atahuallpa, taking it, turned over the pages a moment, then, as the insult he had received probably flashed across his mind, he threw it down with vehemence, and exclaimed, "Tell your comrades that they shall give me an account of their doings in my land. I will not go from here till they have made me full satisfaction for all the wrongs they have committed." [19]

The friar, greatly scandalized by the indignity offered

[18] See Appendix No. 8, where the reader will find extracts in the original from several contemporary MSS., relating to the capture of Atahuallpa.

[19] Some accounts describe him as taxing the Spaniards in much more unqualified terms. (See Appendix No. 8.) But language is not likely to be accurately reported in such seasons of excitement. According to some authorities, Atahuallpa let the volume drop by accident. (Montesinos, Annales, MS., año 1533.—Balboa, Hist. du Pérou, chap. 22.) But the testimony, as far as we have it, of those present, concurs in representing it as stated in the text. And, if he spoke with the heat imputed to him, this act would only be in keeping.

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to the sacred volume, stayed only to pick it up, and, hastening to Pizarro, informed him of what had been done, exclaiming, at the same time, "Do you not see that while we stand here wasting our breath in talking with this dog, full of pride as he is, the fields are filling with Indians? Set on, at once; I absolve you." [20] Pizarro saw that the hour had come. He waved a white scarf in the air, the appointed signal. The fatal gun was fired from the fortress. Then, springing into the square, the Spanish captain and his followers shouted the old war-cry of "St. Jago and at them." It was answered by the battle-cry of every Spaniard in the city, as, rushing from the avenues of the great halls in which they were concealed, they poured into the *plaza*, horse and foot, each in his own dark column, and threw themselves into the midst of the Indian crowd. The latter, taken by surprise, stunned by the report of artillery and muskets, the echoes of which reverberated like thunder from the surrounding buildings, and, blinded by the smoke which rolled in sulphurous volumes along the square, were seized with a

[20] "Visto esto por el Frayle y lo poco que aprovechaban sus palabras, tomó su libro, y abajó su cabeza, y fuese para donde estaba el dicho Pizarro, casi corriendo, y díjole: No veis lo que pasa: para que estais en comedimientos y requerimientos con este perro lleno de soberbia que vienen los campos llenos de Indios? Salid á el,—que yo os absuelvo." (Relacion del primer Descub., MS.) The historian should be slow in ascribing conduct so diabolical to Father Valverde, without evidence. Two of the Conquerors present, Pedro Pizarro and Xerez, simply state that the monk reported to his commander the indignity offered to the sacred volume. But Hernando Pizarro and the author of the Relacion del primer Descubrimiento, both eye-witnesses, and Naharro, Zarate, Gomara, Balboa, Herrera, the Inca Titucussi Yupanqui, all of whom obtained their information from persons who were eye-witnesses, state the circumstance, with little variation, as in the text. Yet Oviedo endorses the account of Xerez, and Garcilasso de la Vega insists on Valverde's innocence of any attempt to rouse the passions of his comrades.

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panic. They knew not whither to fly for refuge from the coming ruin. Nobles and commoners,—all were trampled down under the fierce charge of the cavalry, who dealt their blows, right and left, without sparing; while their swords, flashing through the thick gloom, carried dismay into the hearts of the wretched natives, who now for the first time saw the horse and his rider in all their terrors. They made no resistance,—as, indeed, they had no weapons with which to make it. Every avenue to escape was closed, for the entrance to the square was choked up with the dead bodies of men who had perished in vain efforts to fly; and such was the agony of the survivors under the terrible pressure of their assailants that a large body of Indians, by their convulsive struggles, burst through the wall of stone and dried clay which formed part of the boundary of the *plaza!* It fell, leaving an opening of more than a hundred paces, through which multitudes now found their way into the country, still hotly pursued by the cavalry, who, leaping the fallen rubbish, hung on the rear of the fugitives, striking them down in all directions.[21]

Meanwhile the fight, or rather massacre, continued hot around the Inca, whose person was the great object of the assault. His faithful nobles, rallying about him, threw themselves in the way of the assailants, and strove, by tearing them from their saddles, or at least by offering their own bosoms as a mark for their vengeance, to shield their beloved master. It is said by some authorities that they carried weapons concealed

[21] Pedro Pizarro, Descub. y Conq., MS. — Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 198. —Carta de Hern. Pizarro, MS.— Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 7.—Relacion del primer Descub., MS.—Zarate, Conq. del Peru, lib. 2, cap. 5.— Instruccion del Inga Titucussi Yupanqui, MS.

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under their clothes. If so, it availed them little, as it is not pretended that they used them. But the most timid animal will defend itself when at bay. That the Indians did not do so in the present instance is proof that they had no weapons to use.[22] Yet they still continued to force back the cavaliers, clinging to their horses with dying grasp, and, as one was cut down, another taking the place of his fallen comrade with a loyalty truly affecting.

The Indian monarch, stunned and bewildered, saw his faithful subjects falling around him without fully comprehending his situation. The litter on which he rode heaved to and fro, as the mighty press swayed backwards and forwards; and he gazed on the overwhelming ruin, like some forlorn mariner, who, tossed about in his bark by the furious elements, sees the lightning's flash and hears the thunder bursting around him with the consciousness that he can do nothing to avert his fate. At length, weary with the work of destruction, the Spaniards, as the shades of evening grew deeper, felt afraid that the royal prize might, after all, elude them; and some of the cavaliers made a desperate attempt to end the affray at once by taking Atahuallpa's life. But Pizarro, who was nearest his person, called out, with stentorian voice, "Let no one

[22] The author of the Relacion del primer Descubrimiento speaks of a few as having bows and arrows, and of others as armed with silver and copper mallets or maces, which may, however, have been more for ornament than for service in fight. Pedro Pizarro and some later writers say that the Indians brought thongs with them to bind the captive white men. Both Hernando Pizarro and the secretary Xerez agree that their only arms were secreted under their clothes; but, as they do not pretend that these were used, and as it was announced by the Inca that he came without arms, the assertion may well be doubted, — or rather discredited. All authorities, without exception, agree that no active resistance was attempted.

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who values his life strike at the Inca;"[23] and, stretching out his arm to shield him, received a wound on the hand from one of his own men,—the only wound received by a Spaniard in the action.[24]

The struggle now became fiercer than ever round the royal litter. It reeled more and more, and at length, several of the nobles who supported it having been slain, it was overturned, and the Indian prince would have come with violence to the ground, had not his fall been broken by the efforts of Pizarro and some other of the cavaliers, who caught him in their arms. The imperial *borla* was instantly snatched from his temples by a soldier named Estete,[25] and the unhappy

[23] "El marquez dio bozes diciendo: Nadie hiera al indio so pena de la vida." Pedro Pizarro, Descub. y Conq., MS.

[24] Whatever discrepancy exists among the Castilian accounts in other respects, *all* concur in this remarkable fact,—that no Spaniard, except their general, received a wound on that occasion. Pizarro saw in this a satisfactory argument for regarding the Spaniards, this day, as under the special protection of Providence. See Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 109.

[25] Miguel Estete, who long retained the silken diadem as a trophy of the exploit, according to Garcilasso de la Vega (Com. Real., Parte 2 lib. 1, cap. 27), an indifferent authority for anything in this part of his history. This popular writer, whose work, from his superior knowledge of the institutions of the country, has obtained greater credit, even in what relates to the Conquest, than the reports of the Conquerors themselves, has indulged in the romantic vein to an unpardonable extent in his account of the capture of Atahuallpa. According to him, the Peruvian monarch treated the invaders from the first with supreme deference, as descendants of Viracocha, predicted by his oracles as to come and rule over the land. But if this flattering homage had been paid by the Inca, it would never have escaped the notice of the Conquerors. Garcilasso had read the Commentaries of Cortés, as he somewhere tells us; and it is probable that that general's account, well founded, it appears, of a similar superstition among the Aztecs, suggested to the historian the idea of a corresponding sentiment in the Peruvians, which, while it flattered the vanity of the Spaniards, in some degree vindicated his own countrymen from the charge of cowardice, incurred by their too ready submission; for, however they might be called on to resist men, it would

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monarch, strongly secured, was removed to a neighbouring building, where he was carefully guarded.

All attempt at resistance now ceased. The fate of the Inca soon spread over town and country. The charm which might have held the Peruvians together was dissolved. Every man thought only of his own safety. Even the soldiery encamped on the adjacent fields took the alarm, and, learning the fatal tidings, were seen flying in every direction before their pursuers, who in the heat of triumph showed no touch of mercy. At length night, more pitiful than man, threw her friendly mantle over the fugitives, and the scattered troops of Pizarro rallied once more at the sound of the trumpet in the bloody square of Caxamalca.

The number of slain is reported, as usual, with great discrepancy. Pizarro's secretary says two thousand natives fell.[26] A descendant of the Incas—a safer authority than Garcilasso—swells the number to ten thousand.[27] Truth is generally found somewhere be-

have been madness to resist the decrees of Heaven. Yet Garcilasso's romantic version has something in it so pleasing to the imagination that it has ever found favour with the majority of readers. The English student might have met with a sufficient corrective in the criticism of the sagacious and skeptical Robertson.

[26] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 199.

[27] "Los mataron á todos con los Cavallos con espadas con arcabuzes como quien mata ovejas—sin hacerles nadie resistencia que no se escaparon de mas de diez mil, doscientos." Instruc. del Inga Titucussi, MS.—This document, consisting of two hundred folio pages, is signed by a Peruvian Inca, grandson of the great Huayna Capac, and nephew, consequently, of Atahuallpa. It was written in 1570, and designed to set forth to his Majesty Philip II. the claims of Titucussi and the members of his family to the royal bounty. In the course of the Memorial the writer takes occasion to recapitulate some of the principal events in the latter years of the empire; and, though sufficiently prolix to tax even the patience of Philip II., it is of much value as an historical document, coming from one of the royal race of Peru.

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tween the extremes. The slaughter was incessant, for there was nothing to check it. That there should have been no resistance will not appear strange when we consider the fact that the wretched victims were without arms, and that their senses must have been completely overwhelmed by the strange and appalling spectacle which burst on them so unexpectedly. "What wonder was it," said an ancient Inca to a Spaniard, who repeats it, "what wonder that our countrymen lost their wits, seeing blood run like water, and the Inca, whose person we all of us adore, seized and carried off by a handful of men?[28] Yet, though the massacre was incessant, it was short in duration. The whole time consumed by it, the brief twilight of the tropics, did not much exceed half an hour; a short period, indeed,—yet long enough to decide the fate of Peru and to subvert the dynasty of the Incas.

That night Pizarro kept his engagement with the Inca, since he had Atahuallpa to sup with him. The banquet was served in one of the halls facing the great square, which a few hours before had been the scene of slaughter, and the pavement of which was still encumbered with the dead bodies of the Inca's sub-

[28] Montesinos, Annales, MS., año 1532.—According to Naharro, the Indians were less astounded by the wild uproar caused by the sudden assault of the Spaniards, though "this was such that it seemed as if the very heavens were falling," than by a terrible apparition which appeared in the air during the onslaught. It consisted of a woman and a child, and, at their side, a horseman all clothed in white on a milk-white charger,—doubtless the valiant St. James,—who, with his sword glancing lightning, smote down the infidel host and rendered them incapable of resistance. This miracle the good father reports on the testimony of three of his Order, who were present in the action and who received the account from numbers of the natives. Relacion sumaria, MS.

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jects. The captive monarch was placed next his conqueror. He seemed like one who did not yet fully comprehend the extent of his calamity. If he did, he showed an amazing fortitude. "It is the fortune of war," he said ;[29] and, if we may credit the Spaniards, he expressed his admiration of the adroitness with which they had contrived to entrap him in the midst of his own troops.[30] He added that he had been made acquainted with the progress of the white men from the hour of their landing, but that he had been led to undervalue their strength from the insignificance of their numbers. He had no doubt he should be easily able to overpower them, on their arrival at Caxamalca, by his superior strength ; and, as he wished to see for himself what manner of men they were, he had suffered them to cross the mountains, meaning to select such as he chose for his own service, and, getting possession of their wonderful arms and horses, put the rest to death.[31]

That such may have been Atahuallpa's purpose is not improbable. It explains his conduct in not occupying the mountain passes, which afforded such strong points of defence against invasion. But that a prince so astute, as by the general testimony of the Conquerors he is represented to have been, should have made so impolitic a disclosure of his hidden motives is not so probable. The intercourse with the Inca was carried on chiefly by means of the interpreter Felipillo, or *little Philip*, as he was called, from his assumed Christian

[29] "Diciendo que era uso de Guerra vencer, i ser vencido." Herrera, Hist. general, dec. 5, lib. 2, cap. 12.

[30] "Haciendo admiracion de la traza que tenia hecha." Relacion del primer Descub., MS.

[31] "And in my opinion," adds the Conqueror who reports the speech, "he had good grounds for believing he could do this, since nothing but the miraculous interposition of Heaven could have saved us." Ibid., MS.

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name,—a malicious youth, as it appears, who bore no good will to Atahuallpa, and whose interpretations were readily admitted by the Conquerors, eager to find some pretext for their bloody reprisals.

Atahuallpa, as elsewhere noticed, was at this time about thirty years of age. He was well made, and more robust than usual with his countrymen. His head was large, and his countenance might have been called handsome, but that his eyes, which were blood-shot, gave a fierce expression to his features. He was deliberate in speech, grave in manner, and towards his own people stern even to severity; though with the Spaniards he showed himself affable, sometimes even indulging in sallies of mirth.[32]

Pizarro paid every attention to his royal captive, and endeavoured to lighten, if he could not dispel, the gloom which, in spite of his assumed equanimity, hung over the monarch's brow. He besought him not to be cast down by his reverses, for his lot had only been that of every prince who had resisted the white men. They had come into the country to proclaim the gospel, the religion of Jesus Christ; and it was no wonder they had prevailed when his shield was over them. Heaven had permitted that Atahuallpa's pride should be humbled, because of his hostile intentions towards the Spaniards and the insult he had offered to the sacred volume. But he bade the Inca take courage and confide in him, for the Spaniards were a generous race, warring only against those who made war on them, and showing grace to all who submitted!"[33]

[32] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 203.

[33] "Nosotros vsamos de piedad con nuestros Enemigos vencidos, i no hacemos Guerra, sino à los que nos la hacen, i pudiendolos destruir, no lo hacemos, antes los perdonamos." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 199.

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Atahuallpa may have thought the massacre of that day an indifferent commentary on this vaunted lenity.

Before retiring for the night, Pizarro briefly addressed his troops on their present situation. When he had ascertained that not a man was wounded, he bade them offer up thanksgivings to Providence for so great a miracle; without its care, they could never have prevailed so easily over the host of their enemies; and he trusted their lives had been reserved for still greater things. But, if they would succeed, they had much to do for themselves. They were in the heart of a powerful kingdom, encompassed by foes deeply attached to their own sovereign. They must be ever on their guard, therefore, and be prepared at any hour to be roused from their slumbers by the call of the trumpet.[34] Having then posted his sentinels, placed a strong guard over the apartment of Atahuallpa, and taken all the precautions of a careful commander, Pizarro withdrew to repose; and, if he could really feel that in the bloody scenes of the past day he had been fighting only the good fight of the Cross, he doubtless slept sounder than on the night preceding the seizure of the Inca.

On the following morning, the first commands of the Spanish chief were to have the city cleansed of its impurities; and the prisoners, of whom there were many in the camp, were employed to remove the dead and give them decent burial. His next care was to despatch a body of about thirty horse to the quarters lately occupied by Atahuallpa at the baths, to take possession of the spoil, and disperse the remnant of the Peruvian forces which still hung about the place.

Before noon, the party which he had detached on

[34] Ibid., ubi supra.—Pedro Pizarro, Descub. y Conq., MS.

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this service returned with a large troop of Indians, men and women, among the latter of whom were many of the wives and attendants of the Inca. The Spaniards had met with no resistance; since the Peruvian warriors, though so superior in number, excellent in appointments, and consisting mostly of able-bodied young men,—for the greater part of the veteran forces were with the Inca's generals at the south,—lost all heart from the moment of their sovereign's captivity. There was no leader to take his place; for they recognized no authority but that of the Child of the Sun, and they seemed to be held by a sort of invisible charm near the place of his confinement; while they gazed with superstitious awe on the white men who could achieve so audacious an enterprise.[35]

The number of Indian prisoners was so great that some of the Conquerors were for putting them all to death, or, at least, cutting off their hands, to disable them from acts of violence and to strike terror into their countrymen.[36] The proposition, doubtless, came from the lowest and most ferocious of the soldiery. But that it should have been made at all shows what materials entered into the composition of Pizarro's company. The chief rejected it at once, as no less impolitic than inhuman, and dismissed the Indians

[35] From this time, says Ondegardo, the Spaniards, who hitherto had been designated as the "men with beards," *barbudos*, were called by the natives, from their fair-complexioned deity, *Viracochas*. The people of Cuzco, who bore no good will to the captive Inca, "looked upon the strangers," says the author, "as sent by Viracocha himself." (Rel. Prim., MS.) It reminds us of a superstition, or rather an amiable fancy, among the ancient Greeks, that "the stranger came from Jupiter."

"Πρὸς γὰρ Διός εἰσιν ἅπαντες
Ξεῖνοί τε." ΟΔΥΣ. ξ. v. 57.

[36] "Algunos fueron de opinion, que matasen à todos los Hombres de Guerra, ò les cortasen las manos." Xerez, Hist. del Peru, ap. Barcia, tom. iii. p. 200.

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to their several homes, with the assurance that none should be harmed who did not offer resistance to the white men. A sufficient number, however, were retained to wait on the Conquerors, who were so well provided in this respect that the most common soldier was attended by a retinue of menials that would have better suited the establishment of a noble.[37]

The Spaniards had found immense droves of llamas under the care of the shepherds in the neighbourhood of the baths, destined for the consumption of the court. Many of them were now suffered to roam abroad among their native mountains; though Pizarro caused a considerable number to be reserved for the use of the army. And this was no small quantity, if, as one of the Conquerors says, a hundred and fifty of the Peruvian sheep were frequently slaughtered in a day.[38] Indeed, the Spaniards were so improvident in their destruction of these animals that in a few years the superb flocks, nurtured with so much care by the Peruvian government, had almost disappeared from the land.[39]

The party sent to pillage the Inca's pleasure-house brought back a rich booty in gold and silver, consisting chiefly of plate for the royal table, which greatly astonished the Spaniards by their size and weight. These, as well as some large emeralds obtained there, together with the precious spoils found on the bodies

[37] "Cada Español de los que alli ivan tomaron para si mui gran cantidad tanto que como andava todo a rienda suelta havia Español que tenia docientas piezas de Indios i Indias de servicio." Conq. i. Pob. del Piru, MS.

[38] "Se matan cada Dia, ciento i cinquenta." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 202.

[39] Cieza de Leon, Cronica, cap. 80.—Ondegardo, Rel. Seg. MS.—"Hasta que los destruian todos sin haver Español ni Justicia que lo defendiese ni amparase." Conq. i Pob. del. Piru, MS.

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of the Indian nobles who had perished in the massacre, were placed in safe custody, to be hereafter divided. In the city of Caxamalca the troops also found magazines stored with goods, both cotton and woollen, far superior to any they had seen, for fineness of texture and the skill with which the various colours were blended. They were piled from the floors to the very roofs of the buildings, and in such quantity that, after every soldier had provided himself with what he desired, it made no sensible diminution of the whole amount.[40]

Pizarro would now gladly have directed his march on the Peruvian capital. But the distance was great, and his force was small. This must have been still further crippled by the guard required for the Inca, and the chief feared to involve himself deeper in a hostile empire so populous and powerful, with a prize so precious in his keeping. With much anxiety, therefore, he looked for reinforcements from the colonies; and he despatched a courier to San Miguel, to inform the Spaniards there of his recent successes, and to ascertain if there had been any arrival from Panamá. Meanwhile he employed his men in making Caxamalca a more suitable residence for a Christian host, by erecting a church, or, perhaps, appropriating some Indian edifice to this use, in which mass was regularly performed by the Dominican fathers with great solemnity. The dilapidated walls of the city were also restored in a more substantial manner than before, and every

[40] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 200.—There was enough, says the anonymous Conqueror, for several ship-loads. "Todas estas cosas de tiendas y ropas de lana y algodon eran en tan gran cantidad, que à mi parecer fueran menester muchos navios en que supieran." Relacion del primer Descub., MS.

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vestige was soon effaced of the hurricane that had so recently swept over it.

It was not long before Atahuallpa discovered, amidst all the show of religious zeal in his Conquerors, a lurking appetite more potent in most of their bosoms than either religion or ambition. This was the love of gold. He determined to avail himself of it to procure his own freedom. The critical posture of his affairs made it important that this should not be long delayed. His brother Huascar, ever since his defeat, had been detained as a prisoner, subject to the victor's orders. He was now at Andamarca, at no great distance from Caxamalca; and Atahuallpa feared, with good reason, that, when his own imprisonment was known, Huascar would find it easy to corrupt his guards, make his escape, and put himself at the head of the contested empire without a rival to dispute it.

In the hope, therefore, to effect his purpose by appealing to the avarice of his keepers, he one day told Pizarro that if he would set him free he would engage to cover the floor of the apartment on which they stood with gold. Those present listened with an incredulous smile; and, as the Inca received no answer, he said, with some emphasis, that "he would not merely cover the floor, but would fill the room with gold as high as he could reach;" and, standing on tiptoe, he stretched out his hand against the wall. All stared with amazement; while they regarded it as the insane boast of a man too eager to procure his liberty to weigh the meaning of his words. Yet Pizarro was sorely perplexed. As he had advanced into the country, much that he had seen, and all that he had heard, had confirmed the dazzling reports first received of the riches of Peru. Atahuallpa himself had given him

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the most glowing picture of the wealth of the capital, where the roofs of the temples were plated with gold, while the walls were hung with tapestry and the floors inlaid with tiles of the same precious metal. There must be some foundation for all this. At all events, it was safe to accede to the Inca's proposition; since by so doing he could collect at once all the gold at his disposal, and thus prevent its being purloined or secreted by the natives. He therefore acquiesced in Atahuallpa's offer, and, drawing a red line along the wall at the height which the Inca had indicated, he caused the terms of the proposal to be duly recorded by the notary. The apartment was about seventeen feet broad, by twenty-two feet long, and the line round the walls was nine feet from the floor.[41] This space was to be filled with gold; but it was understood that the gold was not to be melted down into ingots, but to retain the original form of the articles into which it was manufactured, that the Inca might have the benefit of the space which they occupied. He further agreed to fill an adjoining room of smaller dimensions twice full with silver, in like manner; and he demanded two months to accomplish all this.[42]

[41] I have adopted the dimensions given by the secretary Xerez. (Conq. del Peru, ap. Barcia, tom. iii. p. 202.) According to Hernando Pizarro, the apartment was nine feet high, but thirty-five feet long by seventeen or eighteen feet wide. (Carta, MS.) The most moderate estimate is large enough.—Stevenson says that they still show "a large room, part of the old palace, and now the residence of the Cacique Astopilca, where the ill-fated Inca was kept a prisoner;" and he adds that the line traced on the wall is still visible. (Residence in South America, vol. ii. p. 163.) Peru abounds in remains as ancient as the Conquest; and it would not be surprising that the memory of a place so remarkable as this should be preserved, — though anything but a memorial to be cherished by the Spaniards.

[42] The facts in the preceding paragraph are told with remarkable uniformity by the ancient chroniclers. (Conf. Pedro Pizarro, Descub.

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No sooner was this arrangement made than the Inca despatched couriers to Cuzco and the other principal places in the kingdom, with orders that the gold ornaments and utensils should be removed from the royal palaces, and from the temples and other public buildings, and transported without loss of time to Caxamalca. Meanwhile he continued to live in the Spanish quarters, treated with the respect due to his rank, and enjoying all the freedom that was compatible with the security of his person. Though not permitted to go abroad, his limbs were unshackled, and he had the range of his own apartments under the jealous surveillance of a guard, who knew too well the value of the royal captive to be remiss. He was allowed the society of his favourite wives, and Pizarro took care that his domestic privacy should not be violated. His subjects had free access to their sovereign, and every day he received visits from the Indian nobles, who came to bring presents and offer condolence to their unfortunate master. On such occasions the most potent of these great vassals never ventured into his presence without first stripping off their sandals and bearing a load on their backs in token of reverence. The Spaniards gazed with curious eyes on these acts of homage, or rather of slavish

y Conq., MS.—Carta de Hern. Pizarro, MS.—Xerez, Conq. del Peru, ap. Barcia, ubi supra.—Naharro, Relacion sumaria, MS.—Zarate, Conq. del Peru, lib. 2, cap. 6.—Gomara, Hist. de las Ind., cap. 114.—Herrera, Hist. general, dec. 5, lib. 2, cap. 1.)—Both Naharro and Herrera state expressly that Pizarro promised the Inca his liberation on fulfilling the compact. This is not confirmed by the other chroniclers, who, however, do not intimate that the Spanish general declined the terms. And as Pizarro, by all accounts, encouraged his prisoner to perform his part of the contract, it must have been with the understanding implied, if not expressed, that he would abide by the other. It is most improbable that the Inca would have stripped himself of his treasures, if he had not so understood it.

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submission, on the one side, and on the air of perfect indifference with which they were received, as a matter of course, on the other; and they conceived high ideas of the character of a prince who, even in his present helpless condition, could inspire such feelings of awe in his subjects. The royal levee was so well attended, and such devotion was shown by his vassals to the captive monarch, as did not fail, in the end, to excite some feelings of distrust in his keepers.[43]

Pizarro did not neglect the opportunity afforded him of communicating the truths of revelation to his prisoner, and both he and his chaplain, Father Valverde, laboured in the same good work. Atahuallpa listened with composure and apparent attention. But nothing seemed to move him so much as the argument with which the military polemic closed his discourse,—that it could not be the true God whom Atahuallpa worshipped, since he had suffered him to fall into the hands of his enemies. The unhappy monarch assented to the force of this, acknowledging that his Deity had indeed deserted him in his utmost need.[44]

Yet his conduct towards his brother Huascar at this time too clearly proves that, whatever respect he may have shown for the teachers, the doctrines of Christianity had made little impression on his heart. No sooner had Huascar been informed of the capture of his rival, and of the large ransom he had offered for his deliverance, than, as the latter had foreseen, he made every effort to regain his liberty, and sent, or

[43] Relacion del primer Descub., MS.—Naharro, Relacion sumaria, MS.—Zarate, Conq. del Peru, lib. 2, cap. 6.

[44] "I mas dijo Atabalipa, que estaba espantado de lo que el Governador le havia dicho: que bien conocia que aquel que hablaba en su Idolo, no es Dios verdadero, pues tan poco le aiudò." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 203.

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attempted to send, a message to the Spanish commander, that he would pay a much larger ransom than that promised by Atahuallpa, who, never having dwelt in Cuzco, was ignorant of the quantity of treasure there, and where it was deposited.

Intelligence of all this was secretly communicated to Atahuallpa by the persons who had his brother in charge; and his jealousy, thus roused, was further heightened by Pizarro's declaration that he intended to have Huascar brought to Caxamalca, where he would himself examine into the controversy and determine which of the two had the better title to the sceptre of the Incas. Pizarro perceived, from the first, the advantages of a competition which would enable him, by throwing his sword into the scale he preferred, to give it a preponderance. The party who held the sceptre by his nomination would henceforth be a tool in his hands, with which to work his pleasure more effectually than he could well do in his own name. It was the game, as every reader knows, played by Edward the First in the affairs of Scotland, and by many a monarch both before and since; and, though their examples may not have been familiar to the unlettered soldier, Pizarro was too quick in his perceptions to require, in this matter, at least, the teachings of history.

Atahuallpa was much alarmed by the Spanish commander's determination to have the suit between the rival candidates brought before him; for he feared that, independently of the merits of the case, the decision would be likely to go in favour of Huascar, whose mild and ductile temper would make him a convenient instrument in the hands of his conquerors. Without further hesitation, he determined to remove

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this cause of jealousy for ever, by the death of his brother.

His orders were immediately executed, and the unhappy prince was drowned, as was commonly reported, in the river of Andamarca, declaring with his dying breath that the white men would avenge his murder, and that his rival would not long survive him.[45] Thus perished the unfortunate Huascar, the legitimate heir of the throne of the Incas, in the very morning of life, and the commencement of his reign; a reign, however, which had been long enough to call forth the display of many excellent and amiable qualities, though his nature was too gentle to cope with the bold and fiercer temper of his brother. Such is the portrait we have of him from the Indian and Castilian chroniclers; though the former, it should be added, were the kinsmen of Huascar, and the latter certainly bore no good will to Atahuallpa.[46]

That prince received the tidings of Huascar's death with every mark of surprise and indignation. He immediately sent for Pizarro, and communicated the event to him with expressions of the deepest sorrow. The Spanish commander refused, at first, to credit the

[45] Both the place and the manner of Huascar's death are reported with much discrepancy by the historians. All agree in the one important fact that he died a violent death at the instigation of his brother. Conf. Herrera, Hist. general, dec. 5, lib. 3, cap. 2.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 204.—Pedro Pizarro, Descub. y Conq., MS.—Naharro, Relacion sumaria, MS.—Zarate, Conq. del Peru, lib. 2, cap. 6.—Instruc. del Inga Titucussi, MS.

[46] Both Garcilasso de la Vega and Titucussi Yupanqui were descendants from Huayna Capac, of the pure Peruvian stock, the natural enemies, therefore, of their kinsman of Quito, whom they regarded as a usurper. Circumstances brought the Castilians into direct collision with Atahuallpa, and it was natural they should seek to darken his reputation by contrast with the fair character of his rival.

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unwelcome news, and bluntly told the Inca that his brother could not be dead, and that he should be answerable for his life.[47] To this Atahuallpa replied by renewed assurances of the fact, adding that the deed had been perpetrated, without his privity, by Huascar's keepers, fearful that he might take advantage of the troubles of the country to make his escape. Pizarro, on making further inquiries, found that the report of his death was but too true. That it should have been brought about by Atahuallpa's officers without his express command would only show that by so doing they had probably anticipated their master's wishes. The crime, which assumes in our eyes a deeper dye from the relation of the parties, had not the same estimation among the Incas, in whose multitudinous families the bonds of brotherhood must have sat loosely,—much too loosely to restrain the arm of the despot from sweeping away any obstacle that lay in his path.

47 "Sabido esto por el Gobernador, mostrò, que le pesaba mucho: i dijo que era mentira, que no le havian muerto, que lo trujesen luego vivo: i sino, que èl mandaria matar à Atabalipa." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 204.

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CHAPTER VI.

Gold arrives for the Ransom.—Visit to Pachacamac.—Demolition of the Idol.—The Inca's favourite General.—The Inca's Life in Confinement.—Envoys' Conduct in Cuzco.—Arrival of Almagro.

1533.

SEVERAL weeks had now passed since Atahuallpa's emissaries had been despatched for the gold and silver that were to furnish his ransom to the Spaniards. But the distances were great, and the returns came in slowly. They consisted, for the most part, of massive pieces of plate, some of which weighed two or three *arrobas*,—a Spanish weight of twenty-five pounds. On some days, articles of the value of thirty or forty thousand *pesos de oro* were brought in, and, occasionally, of the value of fifty or even sixty thousand *pesos*. The greedy eyes of the Conquerors gloated on the shining heaps of treasure, which were transported on the shoulders of the Indian porters, and, after being carefully registered, were placed in safe deposit under a strong guard. They now began to believe that the magnificent promises of the Inca would be fulfilled. But, as their avarice was sharpened by the ravishing display of wealth such as they had hardly dared to imagine, they became more craving and impatient. They made no allowance for the distance and the difficulties of the way, and loudly inveighed against the tardiness with which the royal commands were executed. They even suspected Atahuallpa of de-

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vising this scheme only to gain a pretext for communicating with his subjects in distant places, and of proceeding as dilatorily as possible, in order to secure time for the execution of his plans. Rumours of a rising among the Peruvians were circulated, and the Spaniards were in apprehension of some general and sudden assault on their quarters. Their new acquisitions gave them additional cause for solicitude: like a miser, they trembled in the midst of their treasures.[1]

Pizarro reported to his captive the rumours that were in circulation among the soldiers, naming, as one of the places pointed out for the rendezvous of the Indians, the neighbouring city of Huamachuco. Atahuallpa listened with undisguised astonishment, and indignantly repelled the charge, as false from beginning to end. "No one of my subjects," said he, "would dare to appear in arms, or to raise his finger, without my orders. You have me," he continued, "in your power. Is not my life at your disposal? And what better security can you have for my fidelity?" He then represented to the Spanish commander that the distances of many of the places were very great; that to Cuzco, the capital, although a message might be sent by post, through a succession of couriers, in five days from Caxamalca, it would require weeks for a porter to travel over the same ground with a heavy load on his back. "But, that you may be satisfied I am proceeding in good faith," he added, "I desire you will send some of your own people to Cuzco. I will give them a safe-conduct, and, when there, they can superintend the execution of the commission, and

[1] Zarate, Conq. del Peru, lib. 2, cap. 6.—Naharro, Relacion summaria, MS.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 204.

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see with their own eyes that no hostile movements are intended." It was a fair offer; and Pizarro, anxious to get more precise and authentic information of the state of the country, gladly availed himself of it.[2]

Before the departure of these emissaries, the general had despatched his brother Hernando with about twenty horse and a small body of infantry to the neighbouring town of Huamachuco, in order to reconnoitre the country and ascertain if there was any truth in the report of an armed force having assembled there. Hernando found every thing quiet, and met with a kind reception from the natives. But before leaving the place he received further orders from his brother to continue his march to Pachacamac, a town situated on the coast, at least a hundred leagues distant from Caxamalca. It was consecrated as the seat of the great temple of the deity of that name, whom the Peruvians worshipped as the Creator of the world. It is said that they found there altars raised to this god, on their first occupation of the country; and such was the veneration in which he was held by the natives that the Incas, instead of attempting to abolish his worship, deemed it more prudent to sanction it conjointly with that of their own deity, the Sun. Side by side the two temples rose on the heights that overlooked the city of Pachacamac, and prospered in the offerings of their respective votaries. "It was a cunning arrangement," says an ancient writer, "by which the great enemy of man secured to himself a double harvest of souls."[3]

[2] Pedro Pizarro, Descub. y Conq., MS.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. pp. 203, 204.—Naharro, Relacion sumaria, MS.

[3] "El demonio Pachacama alegre con este concierto, afirman que mostraua en sus respuestas gran contento: pues con lo vno y lo otro

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But the temple of Pachacamac continued to maintain its ascendency; and the oracles delivered from its dark and mysterious shrine were held in no less repute among the natives of *Tavantinsuyu* (or "the four quarters of the world," as Peru under the Incas was called) than the oracles of Delphi obtained among the Greeks. Pilgrimages were made to the hallowed spot from the most distant regions, and the city of Pachacamac became among the Peruvians what Mecca was among the Mahometans, or Cholula with the people of Anahuac. The shrine of the deity, enriched by the tributes of the pilgrims, gradually became one of the most opulent in the land; and Atahuallpa, anxious to collect his ransom as speedily as possible, urged Pizarro to send a detachment in that direction, to secure the treasures before they could be secreted by the priests of the temple.

It was a journey of considerable difficulty. Two-thirds of the route lay along the table-land of the Cordilleras, intersected occasionally by crests of the mountain-range, that imposed no slight impediment to their progress. Fortunately, much of the way they had the benefit of the great road to Cuzco; and "nothing in Christendom," exclaims Hernando Pizarro, "equals the magnificence of this road across the sierra."[4] In some places the rocky ridges were so precipitous that steps were cut in them for the travellers, and, though the sides were protected by heavy stone balustrades or parapets, it was with the greatest difficulty that the horses were enabled to scale them.

era el seruido, y quedauan las animas de los simples malauenturados presas en su poder." Cieza de Leon, Cronica, cap. 72.

[4] "El camino de las sierras es cosa de ver, porque en verdad en tierra tan fragosa en la cristiandad no se han visto tan hermosos caminos, toda la mayor parte de calzada." Carta, MS.

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The road was frequently crossed by streams, over which bridges of wood and sometimes of stone were thrown; though occasionally, along the declivities of the mountains, the waters swept down in such furious torrents that the only method of passing them was by the swinging bridges of osier, of which till now the Spaniards had had little experience. They were secured on either bank to heavy buttresses of stone. But as they were originally designed for nothing heavier than the foot-passenger and the llama, and as they had something exceedingly fragile in their appearance, the Spaniards hesitated to venture on them with their horses. Experience, however, soon showed they were capable of bearing a much greater weight; and though the traveller, made giddy by the vibration of the long avenue, looked with a reeling brain into the torrent that was tumbling at the depth of a hundred feet or more below him, the whole of the cavalry effected their passage without an accident. At these bridges, it may be remarked, they found persons stationed whose business it was to collect toll for the government from all travellers.[5]

The Spaniards were amazed by the number as well as magnitude of the flocks of llamas which they saw browsing on the stunted herbage that grows in the elevated regions of the Andes. Sometimes they were gathered in enclosures, but more usually were roaming

[5] "Todos los arroyos tienen puentes de piedra ó de madera: en un rio grande, que era muy caudaloso é muy grande, que pasamos dos veces, hallamos puentes de red, que es cosa maravillosa de ver; pasamos por ellas los caballos; tienen en cada pasaje dos puentes, la una por donde pasa la gente comun, la otra por donde pasa el señor de la tierra ó sus capitanes: esta tienen siempre cerrada é indios que la guardan; estos indios cobran portazgo de los que pasan." Carta de Hern. Pizarro, MS.—Also Relacion del primer Descub., MS.

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at large under the conduct of their Indian shepherds; and the Conquerors now learned, for the first time, that these animals were tended with as much care, and their migrations as nicely regulated, as those of the vast flocks of merinos in their own country.[6]

The table-land and its declivities were thickly sprinkled with hamlets and towns, some of them of considerable size; and the country in every direction bore the marks of a thrifty husbandry. Fields of Indian corn were to be seen in all its different stages, from the green and tender ear to the yellow ripeness of harvest-time. As they descended into the valleys and deep ravines that divided the crests of the Cordilleras, they were surrounded by the vegetation of a warmer climate, which delighted the eye with the gay livery of a thousand bright colours and intoxicated the senses with its perfumes. Everywhere the natural capacities of the soil were stimulated by a minute system of irrigation, which drew the fertilizing moisture from every stream and rivulet that rolled down the declivities of the Andes; while the terraced sides of the mountains were clothed with gardens and orchards that teemed with fruits of various latitudes. The Spaniards could not sufficiently admire the industry with which the natives had availed themselves of the bounty of Nature, or had supplied the deficiency where she had dealt with a more parsimonious hand.

Whether from the commands of the Inca, or from the awe which their achievements had spread through-

[6] A comical blunder has been made by the printer, in M. Ternaux-Compans' excellent translation of Xerez, in the account of this expedition: "On trouve sur toute la route beaucoup de porcs, de lamas." (Relation de la Conquête du Pérou p. 157.) The substitution of *porcs* for *parcs* might well lead the reader into the error of supposing that swine existed in Peru before the Conquest.

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out the land, the Conquerors were received, in every place through which they passed, with hospitable kindness. Lodgings were provided for them, with ample refreshments from the well-stored magazines distributed at intervals along the route. In many of the towns the inhabitants came out to welcome them with singing and dancing, and, when they resumed their march, a number of able-bodied porters were furnished to carry forward their baggage.[7]

At length, after some weeks of travel, severe even with all these appliances, Hernando Pizarro arrived before the city of Pachacamac. It was a place of considerable population, and the edifices were, many of them, substantially built. The temple of the tutelar deity consisted of a vast stone building, or rather pile of buildings, which, clustering around a conical hill, had the air of a fortress rather than a religious establishment. But, though the walls were of stone, the roof was composed of a light thatch, as usual in countries where rain seldom or never falls, and where defence, consequently, is wanted chiefly against the rays of the sun.

Presenting himself at the lower entrance of the temple, Hernando Pizarro was refused admittance by the guardians of the portal. But, exclaiming that "he had come too far to be stayed by the arm of an Indian priest," he forced his way into the passage, and, followed by his men, wound up the gallery which led to an area on the summit of the mount, at one end of

[7] Carta de Hernando Pizarro, MS.—Estete, ap. Barcia, tom. iii. pp. 206, 207.—Relacion del primer Descub., MS.—Both the last-cited author and Miguel Estete, the royal *veedor* or inspector, accompanied Hernando Pizarro on this expedition, and, of course, were eye-witnesses, like himself, of what they relate. Estete's narrative is incorporated by the secretary Xerez in his own.

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which stood a sort of chapel. This was the sanctuary of the dread deity. The door was garnished with ornaments of crystal and with turquoises and bits of coral.[8] Here again the Indians would have dissuaded Pizarro from violating the consecrated precincts, when at that moment the shock of an earthquake, that made the ancient walls tremble to their foundation, so alarmed the natives, both those of Pizarro's own company and the people of the place, that they fled in dismay, nothing doubting that their incensed deity would bury the invaders under the ruins or consume them with his lightnings. But no such terror found its way into the breasts of the Conquerors, who felt that here, at least, they were fighting the good fight of the Faith.

Tearing open the door, Pizarro and his party entered. But, instead of a hall blazing, as they had fondly imagined, with gold and precious stones, offerings of the worshippers of Pachacamac, they found themselves in a small and obscure apartment, or rather den, from the floor and sides of which steamed up the most offensive odours,—like those of a slaughter-house. It was the place of sacrifice. A few pieces of gold and some emeralds were discovered on the ground, and, as their eyes became accommodated to the darkness, they discerned in the most retired corner of the room the figure of the deity. It was an uncouth monster, made of wood, with the head resembling that of a man. This was the god through whose lips Satan had breathed forth the far-famed oracles which had deluded his Indian votaries![9]

[8] "Esta puerta era muy tejida de diversas cosas de corales y turquesas y cristales y otras cosas." Relacion del primer Descub., MS.

[9] "Aquel era Pachacama, el cual les sanaba de sus enfermedades, y á lo que alli se entendió, el Demonio aparecia en aquella cueba á

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Tearing the idol from its recess, the indignant Spaniards dragged it into the open air and there broke it into a hundred fragments. The place was then purified, and a large cross, made of stone and plaster, was erected on the spot. In a few years the walls of the temple were pulled down by the Spanish settlers, who found there a convenient quarry for their own edifices. But the cross still remained spreading its broad arms over the ruins. It stood where it was planted in the very heart of the stronghold of heathendom; and, while all was in ruins around it, it proclaimed the permanent triumphs of the Faith.

The simple natives, finding that Heaven had no bolts in store for the Conquerors, and that their god had no power to prevent the profanation of his shrine, came in gradually and tendered their homage to the strangers, whom they now regarded with feelings of superstitious awe. Pizarro profited by this temper to wean them, if possible, from their idolatry; and, though no preacher himself, as he tells us, he delivered a discourse as edifying, doubtless, as could be expected from the mouth of a soldier;[10] and, in conclusion, he taught them the sign of the cross, as an inestimable talisman to secure them against the future machinations of the devil.[11]

But the Spanish commander was not so absorbed in his spiritual labours as not to have an eye to those tem-

aquellos sacerdotes y hablaba con ellos, y estos entraban con las peticiones y ofrendas de los que venian en romeria, que es cierto que del todo el Señorio de Atabalica iban alli, como los Moros y Turcos van á la casa de Meca." Relacion del primer Descub., MS.—Also Estete, ap. Barcia, tom. iii. p. 208.

[10] "É á falta de predicador les hice mi sermon, diciendo el engaño en que vivian." Carta de Hern. Pizarro, MS.

[11] Ibid., MS.—Relacion del primer Descub., MS.—Estete, ap. Barcia, tom. iii. p. 209.

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poral concerns for which he had been sent to this quarter. He now found, to his chagrin, that he had come somewhat too late, and that the priests of Pachacamac, being advised of his mission, had secured much the greater part of the gold and decamped with it before his arrival. A quantity was afterwards discovered buried in the grounds adjoining.[12] Still, the amount obtained was considerable, falling little short of eighty thousand castellanos, a sum which once would have been deemed a compensation for greater fatigues than they had encountered. But the Spaniards had become familiar with gold; and their imaginations, kindled by the romantic adventures in which they had of late been engaged, indulged in visions which all the gold of Peru would scarcely have realized.

One prize, however, Hernando obtained by his expedition, which went far to console him for the loss of his treasure. While at Pachacamac, he learned that the Indian commander Challcuchima lay with a large force in the neighbourhood of Xauxa, a town of some strength at a considerable distance among the mountains. This man, who was nearly related to Atahuallpa, was his most experienced general, and, together with Quizquiz, now at Cuzco, had achieved those victories at the south which placed the Inca on the throne. From his birth, his talents, and his large experience, he was accounted second to no subject in the kingdom. Pizarro was aware of the importance of securing his person. Finding that the Indian noble declined to meet him on his return, he determined to

[12] "Y andando los tiẽpos el capitan Rodrigo Orgoñez, y Francisco de Godoy, y otros sacaron grã summa de oro y plata de los enterramientos. Y aun se presume y tiene por cierto, que ay mucho mas: pero como no se sabe donde esta enterrado, se pierde." Cieza de Leon, Cronica, cap. 72.

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march at once on Xauxa and take the chief in his own quarters. Such a scheme, considering the enormous disparity of numbers, might seem desperate even for Spaniards. But success had given them such confidence that they hardly condescended to calculate chances.

The road across the mountains presented greater difficulties than those on the former march. To add to the troubles of the cavalry, the shoes of their horses were worn out, and their hoofs suffered severely on the rough and stony ground. There was no iron at hand, nothing but gold and silver. In the present emergency they turned even these to account; and Pizarro caused the horses of the whole troop to be shod with silver. The work was done by the Indian smiths, and it answered so well that in this precious material they found a substitute for iron during the remainder of the march.[13]

Xauxa was a large and populous place; though we shall hardly credit the assertion of the Conquerors, that a hundred thousand persons assembled habitually in the great square of the city.[14] The Peruvian commander was encamped, it was said, with an army of five-and-thirty thousand men, at only a few miles'

[13] "Hicieron hacer herrage de herraduras é clavos para sus Caballos de Plata, los cuales hicieron los cien Indios fundidores muy buenos é cuantos quisieron de ellos, con el cual herrage andubieron dos meses." (Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 16.) The author of the Relacion del primer Descubrimiento, MS., says they shod the horses with silver and copper. And another of the Peruvian Conquerors assures us they used gold and silver. (Relatione d'un Capitano Spagnuolo, ap. Ramusio, Navigationi et Viaggi, Venetia, 1565, tom. iii. fol. 376.) All agree as to the silver.

[14] "Era mucha la Gente de aquel Pueblo, i de sus Comarcas, que al parecer de los Españoles, se juntaban cada Dia en la Plaça Principal cien mil Personas." Estete, ap. Barcia, tom. iii. p. 230.

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distance from the town. With some difficulty he was persuaded to an interview with Pizarro. The latter addressed him courteously, and urged his return with him to the Castilian quarters in Caxamalca, representing it as the command of the Inca. Ever since the capture of his master, Challcuchima had remained uncertain what course to take. The capture of the Inca in this sudden and mysterious manner by a race of beings who seemed to have dropped from the clouds, and that too in the very hour of his triumph, had entirely bewildered the Peruvian chief. He had concerted no plan for the rescue of Atahuallpa, nor, indeed, did he know whether any such movement would be acceptable to him. He now acquiesced in his commands, and was willing, at all events, to have a personal interview with his sovereign. Pizarro gained his end without being obliged to strike a single blow to effect it. The barbarian, when brought into contact with the white man, would seem to have been rebuked by his superior genius, in the same manner as the wild animal of the forest is said to quail before the steady glance of the hunter.

Challcuchima came attended by a numerous retinue. He was borne in his sedan on the shoulders of his vassals, and, as he accompanied the Spaniards on their return through the country, received everywhere from the inhabitants the homage paid only to the favourite of a monarch. Yet all this pomp vanished on his entering the presence of the Inca, whom he approached with his feet bare, while a light burden, which he had taken from one of the attendants, was laid on his back. As he drew near, the old warrior, raising his hands to heaven, exclaimed, "Would that I had been here!—this would not then have happened;"

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then, kneeling down, he kissed the hands and feet of his royal master and bathed them with his tears. Atahuallpa, on his part, betrayed not the least emotion, and showed no other sign of satisfaction at the presence of his favourite counsellor than by simply bidding him welcome. The cold demeanour of the monarch contrasted strangely with the loyal sensibility of the subject.[15]

The rank of the Inca placed him at an immeasurable distance above the proudest of his vassals; and the Spaniards had repeated occasion to admire the ascendency which, even in his present fallen fortunes, he maintained over his people, and the awe with which they approached him. Pedro Pizarro records an interview, at which he was present, between Atahuallpa and one of his great nobles, who had obtained leave to visit some remote part of the country on condition of returning by a certain day. He was detained somewhat beyond the appointed time, and on entering the presence with a small propitiatory gift for his sovereign his knees shook so violently that it seemed, says the chronicler, as if he would have fallen to the ground. His master, however, received him kindly, and dismissed him without a word of rebuke.[16]

Atahuallpa in his confinement continued to receive the same respectful treatment from the Spaniards as hitherto. They taught him to play with dice, and the more intricate game of chess, in which the royal captive became expert, and loved to beguile with it the tedious hours of his imprisonment. Towards his

[15] Pedro Pizarro, Descub. y Conq., MS.—"The like of it," exclaims Estete, "was never before seen since the Indies were discovered." Ibid., p. 231.

[16] Pedro Pizarro, Descub. y Conq., MS.

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own people he maintained as far as possible his wonted state and ceremonial. He was attended by his wives and the girls of his harem, who, as was customary, waited on him at table and discharged the other menial offices about his person. A body of Indian nobles were stationed in the antechamber, but never entered the presence unbidden; and when they did enter it they submitted to the same humiliating ceremonies imposed on the greatest of his subjects. The service of his table was gold and silver plate. His dress, which he often changed, was composed of the wool of the vicuña wrought into mantles, so fine that it had the appearance of silk. He sometimes exchanged these for a robe made of the skins of bats, as soft and sleek as velvet. Round his head he wore the *llautu*, a woollen turban or shawl of the most delicate texture, wreathed in folds of various bright colours; and he still continued to encircle his temples with the *borla*, the crimson threads of which, mingled with gold, descended so as partly to conceal his eyes. The image of royalty had charms for him, when its substance had departed. No garment or utensil that had once belonged to the Peruvian sovereign could ever be used by another. When he laid it aside, it was carefully deposited in a chest, kept for the purpose, and afterwards burned. It would have been sacrilege to apply to vulgar uses that which had been consecrated by the touch of the Inca.[17]

Not long after the arrival of the party from Pachacamac, in the latter part of May, the three emissaries

[17] This account of the personal habits of Atahuallpa is taken from Pedro Pizarro, who saw him often in his confinement. As his curious narrative is little known, I have extracted the original in Appendix No. 9.

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returned from Cuzco. They had been very successful in their mission. Owing to the Inca's order, and the awe which the white men now inspired throughout the country, the Spaniards had everywhere met with a kind reception. They had been carried on the shoulders of the natives in the *hamacas*, or sedans, of the country; and, as they had travelled all the way to the capital on the great imperial road, along which relays of Indian carriers were established at stated intervals, they performed this journey of more than six hundred miles, not only without inconvenience, but with the most luxurious ease. They passed through many populous towns, and always found the simple natives disposed to venerate them as beings of a superior nature. In Cuzco they were received with public festivities, were sumptuously lodged, and had every want anticipated by the obsequious devotion of the inhabitants.

Their accounts of the capital confirmed all that Pizarro had before heard of the wealth and population of the city. Though they had remained more than a week in this place, the emissaries had not seen the whole of it. The great temple of the Sun they found literally covered with plates of gold. They had entered the interior and beheld the royal mummies, seated each in his gold-embossed chair and in robes profusely covered with ornaments. The Spaniards had the grace to respect these, as they had been previously enjoined by the Inca; but they required that the plates which garnished the walls should be all removed. The Peruvians most reluctantly acquiesced in the commands of their sovereign to desecrate the national temple, which every inhabitant of the city regarded with peculiar pride and veneration. With less reluctance they assisted the Conquerors in stripping the ornaments from

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some of the other edifices, where the gold, however, being mixed with a large proportion of alloy, was of much less value.[18]

The number of plates they tore from the temple of the Sun was seven hundred; and though of no great thickness, probably, they are compared in size to the lid of a chest, ten or twelve inches wide.[19] A cornice of pure gold encircled the edifice, but so strongly set in the stone that it fortunately defied the efforts of the spoilers. The Spaniards complained of the want of alacrity shown by the Indians in the work of destruction, and said that there were other parts of the city containing buildings rich in gold and silver which they had not been allowed to see. In truth, their mission, which at best was a most ungrateful one, had been rendered doubly annoying by the manner in which they had executed it. The emissaries were men of a very low stamp, and, puffed up by the honours conceded to them by the natives, they looked on themselves as entitled to these, and contemned the poor Indians as a race immeasurably beneath the European. They not only showed the most disgusting rapacity, but treated the highest nobles with wanton insolence. They even went so far, it is said, as to violate the privacy of the convents, and to outrage the religious sentiments of the Peruvians by their scandalous amours with the Virgins of the Sun. The people of Cuzco were so exasperated that they would have laid violent hands on them, but for their habitual reverence for the Inca, in

[18] Rel. d'un Capitano Spagn., ap. Ramusio, tom. iii. fol. 375.—Pedro Pizarro, Descub. y Conq., MS.—Herrera, Hist. general, dec. 5, lib. 2, cap. 12, 13.

[19] "I de las Chapas de oro, que esta Casa tenia, quitaron setecientas Planchas . . . à manera de Tablas de Caxas de à tres, i à quatro palmos de largo." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 232.

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whose name the Spaniards had come there. As it was, the Indians collected as much gold as was necessary to satisfy their unworthy visitors, and got rid of them as speedily as possible.[20] It was a great mistake in Pizarro to send such men. There were persons, even in his company, who, as other occasions showed, had some sense of self-respect, if not respect for the natives.

The messengers brought with them, besides silver, full two hundred *cargas* or loads of gold.[21] This was an important accession to the contributions of Atahuallpa; and, although the treasure was still considerably below the mark prescribed, the monarch saw with satisfaction the time drawing nearer for the completion of his ransom.

Not long before this, an event had occurred which changed the condition of the Spaniards and had an unfavourable influence on the fortunes of the Inca. This was the arrival of Almagro at Caxamalca, with a strong reinforcement. That chief had succeeded, after great efforts, in equipping three vessels and assembling a body of one hundred and fifty men, with which he sailed from Panamá the latter part of the preceding year. On his voyage he was joined by a small additional force from Nicaragua, so that his whole strength amounted to one hundred and fifty foot and fifty horse, well provided with the munitions of war. His vessels were steered by the old pilot Ruiz; but,

[20] Herrera, Hist. general, ubi supra.

[21] So says Pizarro's secretary: "I vinieron docientas cargas de Oro, i veinte i cinco de Plata." (Xerez, Conq. del Peru, ap. Barcia, ubi supra.) A load, he says, was brought by four Indians. "Cargas de Paligueres, que las traen quatro Indios." The meaning of *paligueres*—not a Spanish word—is doubtful. Ternaux-Compans supposes, ingeniously enough, that it may have something of the same meaning with *palanquin*, to which it bears some resemblance.

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after making the Bay of St. Matthew, he crept slowly along the coast, baffled as usual by winds and currents, and experiencing all the hardships incident to that protracted navigation. From some cause or other, he was not so fortunate as to obtain tidings of Pizarro; and so disheartened were his followers, most of whom were raw adventurers, that when arrived at Puerto Viejo they proposed to abandon the expedition and return at once to Panamá. Fortunately, one of the little squadron which Almagro had sent forward to Tumbez brought intelligence of Pizarro and of the colony he had planted at San Miguel. Cheered by the tidings, the cavalier resumed his voyage, and succeeded at length, towards the close of December, 1532, in bringing his whole party safe to the Spanish settlement.

He there received the account of Pizarro's march across the mountains, his seizure of the Inca, and, soon afterwards, of the enormous ransom offered for his liberation. Almagro and his companions listened with undisguised amazement to this account of his associate, and of a change in his fortunes so rapid and wonderful that it seemed little less than magic. At the same time, he received a caution from some of the colonists not to trust himself in the power of Pizarro, who was known to bear him no good will.

Not long after Almagro's arrival at San Miguel, advices were sent of it to Caxamalca, and a private note from his secretary Perez informed Pizarro that his associate had come with no purpose of co-operating with him, but with the intention to establish an independent government. Both of the Spanish captains seem to have been surrounded by mean and turbulent spirits, who sought to embroil them with each other,

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trusting, doubtless, to find their own account in the rupture. For once, however, their malicious machinations failed.

Pizarro was overjoyed at the arrival of so considerable a reinforcement, which would enable him to push his fortunes as he had desired, and go forward with the conquest of the country. He laid little stress on the secretary's communication, since, whatever might have been Almagro's original purpose, Pizarro knew that the richness of the vein he had now opened in the land would be certain to secure his co-operation in working it. He had the magnanimity, therefore,—for there is something magnanimous in being able to stifle the suggestions of a petty rivalry in obedience to sound policy,—to send at once to his ancient comrade, and invite him, with many assurances of friendship, to Caxamalca. Almagro, who was of a frank and careless nature, received the communication in the spirit in which it was made, and, after some necessary delay, directed his march into the interior. But before leaving San Miguel, having become acquainted with the treacherous conduct of his secretary, he recompensed his treason by hanging him on the spot.[22]

Almagro reached Caxamalca about the middle of February, 1533. The soldiers of Pizarro came out to welcome their countrymen, and the two captains embraced each other with every mark of cordial satisfaction. All past differences were buried in oblivion, and they seemed only prepared to aid one another in

[22] Pedro Pizarro, Descub. y Conq., MS.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. pp. 204, 205.—Relacion sumaria, MS.—Conq. i Pob. del Piru, MS.—Relacion del primer Descub., MS.—Herrera, Hist. general, dec. 5, lib. 3, cap. 1.

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following up the brilliant career now opened to them in the conquest of an empire.

There was one person in Caxamalca on whom this arrival of the Spaniards produced a very different impression from that made on their own countrymen. This was the Inca Atahuallpa. He saw in the new-comers only a new swarm of locusts to devour his unhappy country; and he felt that, with his enemies thus multiplying around him, the chances were diminished of recovering his freedom, or of maintaining it if recovered. A little circumstance, insignificant in itself, but magnified by superstition into something formidable, occurred at this time to cast an additional gloom over his situation.

A remarkable appearance, somewhat of the nature of a meteor, or it may have been a comet, was seen in the heavens by some soldiers and pointed out to Atahuallpa. He gazed on it with fixed attention for some minutes, and then exclaimed, with a dejected air, that "a similar sign had been seen in the skies a short time before the death of his father Huayna Capac."[28] From this day a sadness seemed to take possession of him, as he looked with doubt and undefined dread to the future. Thus it is that in seasons of danger the mind, like the senses, becomes morbidly acute in its perceptions, and the least departure from the regular course of nature, that would have passed unheeded in ordinary times, to the superstitious eye seems pregnant with meaning, as in some way or other connected with the destiny of the individual.

[28] Rel. d'un Capitano Spagn., ap. Ramusio, tom. iii. fol. 377.—Cieza de Leon, Cronica, cap. 65.

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CHAPTER VII.

Immense amount of Treasure.—Its Division among the Troops.—Rumours of a Rising.—Trial of the Inca.—His Execution.—Reflections.

1533.

The arrival of Almagro produced a considerable change in Pizarro's prospects, since it enabled him to resume active operations and push forward his conquests in the interior. The only obstacle in his way was the Inca's ransom, and the Spaniards had patiently waited, till the return of the emissaries from Cuzco swelled the treasure to a large amount, though still below the stipulated limit. But now their avarice got the better of their forbearance, and they called loudly for the immediate division of the gold. To wait longer would only be to invite the assault of their enemies, allured by a bait so attractive. While the treasure remained uncounted, no man knew its value, nor what was to be his own portion. It was better to distribute it at once, and let every one possess and defend his own. Several, moreover, were now disposed to return home and take their share of the gold with them, where they could place it in safety. But these were few; while much the larger part were only anxious to leave their present quarters and march at once to Cuzco. More gold, they thought, awaited them in that capital than they could get here by prolonging their stay; while every hour was precious, to

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prevent the inhabitants from secreting their treasures, of which design they had already given indication.

Pizarro was especially moved by the last consideration; and he felt that without the capital he could not hope to become master of the empire. Without further delay, the division of the treasure was agreed upon.

Yet, before making this, it was necessary to reduce the whole to ingots of a uniform standard, for the spoil was composed of an infinite variety of articles, in which the gold was of very different degrees of purity. These articles consisted of goblets, ewers, salvers, vases, of every shape and size, ornaments and utensils for the temples and the royal palaces, tiles and plates for the decoration of the public edifices, curious imitations of different plants and animals. Among the plants, the most beautiful was the Indian corn, in which the golden ear was sheathed in its broad leaves of silver, from which hung a rich tassel of threads of the same precious metal. A fountain was also much admired, which sent up a sparkling jet of gold, while birds and animals of the same material played in the waters at its base. The delicacy of the workmanship of some of these, and the beauty and ingenuity of the design, attracted the admiration of better judges than the rude Conquerors of Peru.[1]

Before breaking up these specimens of Indian art, it was determined to send a quantity, which should be

[1] Relatione de Pedro Sancho, ap. Ramusio, Viaggi, tom. iii. fol. 399.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 233.—Zarate, Conq. del Peru, lib. 2, cap. 7.—Oviedo saw at St. Domingo the articles which Hernando Pizarro was bearing to Castile; and he expatiates on several beautifully-wrought vases, richly chased, of very fine gold, and measuring twelve inches in height and thirty round. Hist. de las Indias, MS., Parte 3, lib. 8, cap. 16.

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deducted from the royal fifth, to the emperor. It would serve as a sample of the ingenuity of the natives, and would show him the value of his conquests. A number of the most beautiful articles was selected, of the value of a hundred thousand ducats, and Hernando Pizarro was appointed to be the bearer of them to Spain. He was to obtain an audience of Charles, and at the same time that he laid the treasures before him he was to give an account of the proceedings of the Conquerors, and to seek a further augmentation of their powers and dignities.

No man in the army was better qualified for this mission, by his address and knowledge of affairs, than Hernando Pizarro; no one would be so likely to urge his suit with effect at the haughty Castilian court. But other reasons influenced the selection of him at the present juncture.

His former jealousy of Almagro still rankled in his bosom, and he had beheld that chief's arrival at the camp with feelings of disgust, which he did not care to conceal. He looked on him as coming to share the spoils of victory and defraud his brother of his legitimate honours. Instead of exchanging the cordial greeting proffered by Almagro at their first interview, the arrogant cavalier held back in sullen silence. His brother Francis was greatly displeased at conduct which threatened to renew their ancient feud, and he induced Hernando to accompany him to Almagro's quarters and make some acknowledgment for his uncourteous behaviour.[2] But, notwithstanding this show of reconciliation, the general thought the present a favourable opportunity to remove his brother from the

[2] Herrera, Hist. general, dec. 5, lib. 2, cap. 3.

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scene of operations, where his factious spirit more than counterbalanced his eminent services.[3]

The business of melting down the plate was intrusted to the Indian goldsmiths, who were thus required to undo the work of their own hands. They toiled day and night, but such was the quantity to be recast that it consumed a full month. When the whole was reduced to bars of a uniform standard, they were nicely weighed, under the superintendence of the royal inspectors. The total amount of the gold was found to be one million three hundred and twenty-six thousand five hundred and thirty-nine *pesos de oro*, which, allowing for the greater value of money in the sixteenth century, would be equivalent, probably, at the present time, to near *three millions and a half of pounds sterling*, or somewhat less than *fifteen millions and a half of dollars*.[4] The quantity of silver was

[3] According to Oviedo, it was agreed that Hernando should have a share much larger than he was entitled to of the Inca's ransom, in the hope that he would feel so rich as never to desire to return again to Peru: "Trabajaron de le embiar rico por quitarle de entre ellos, y porque yendo muy rico como fue no tubiese voluntad de tornar á aquellas partes." Hist. de las Indias, MS., Parte 3, lib. 8, cap. 16.

[4] Acta de Reparticion del Rescate de Atahuallpa, MS.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 232.—In reducing the sums mentioned in this work, I have availed myself—as I before did, in the History of the Conquest of Mexico—of the labours of Señor Clemencin, formerly Secretary of the Royal Academy of History at Madrid. This eminent scholar, in the sixth volume of the Memoirs of the Academy, prepared wholly by himself, has introduced an elaborate essay on the value of the currency in the reign of Ferdinand and Isabella. Although this period—the close of the fifteenth century—was somewhat earlier than that of the Conquest of Peru, yet his calculations are sufficiently near the truth for our purpose, since the Spanish currency had not as yet been much affected by that disturbing cause, the influx of the precious metals from the New World. In inquiries into the currency of a remote age, we may consider, in the first place, the specific value of the coin,—that is, the value which it derives from the weight, purity, etc., of the metal, circumstances easily determined. In the second place,

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estimated at fifty-one thousand six hundred and ten marks. History affords no parallel of such a booty—and that, too, in the most convertible form, in ready money, as it were—having fallen to the lot of a little band of military adventurers, like the Conquerors of Peru. The great object of the Spanish expeditions in the New World was gold. It is remarkable that their

we may inquire into the commercial or comparative worth of the money,—that is, the value founded on a comparison of the difference between the amount of commodities which the same sum would purchase formerly and at the present time. The latter inquiry is attended with great embarrassment from the difficulty of finding any one article which may be taken as the true standard of value. Wheat, from its general cultivation and use, has usually been selected by political economists as this standard; and Clemencin has adopted it in his calculations. Assuming wheat as the standard, he has endeavoured to ascertain the value of the principal coins in circulation at the time of the "Catholic Kings." He makes no mention in his treatise of the *peso de oro*, by which denomination the sums in the early part of the sixteenth century were more frequently expressed than by any other. But he ascertains both the specific and the commercial value of the *castellano*, which several of the old writers, as Oviedo, Herrera, and Xerez, concur in stating as precisely equivalent to the *peso de oro*. From the results of his calculations, it appears that the specific value of the castellano, as stated by him in reals, is equal to *three dollars and seven cents of our own currency*, while the commercial value is nearly four times as great, or *eleven dollars sixty-seven cents, equal to two pounds twelve shillings and sixpence sterling*. By adopting *this as the approximate value of the peso de oro in the early part of the sixteenth century*, the reader may easily compute for himself the value, at that period, of the sums mentioned in these pages; most of which are expressed in that denomination. I have been the more particular in this statement since in my former work I confined myself to the commercial value of the money, which, being much greater than the specific value, founded on the quality and weight of the metal, was thought by an ingenious correspondent to give the reader an exaggerated estimate of the sums mentioned in the history. But it seems to me that it is only this comparative or commercial value with which the reader has any concern; indicating what amount of commodities any given sum represents, that he may thus know the real worth of that sum,—thus adopting the principle, though conversely stated, of the old Hudibrastic maxim,—

"What is *worth* in any thing,
But so much money as 't will bring?"

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success should have been so complete. Had they taken the track of the English, the French, or the Dutch, on the shores of the northern continent, how different would have been the result! It is equally worthy of remark that the wealth thus suddenly acquired, by diverting them from the slow but surer and more permanent sources of national prosperity, has in the end glided from their grasp and left them among the poorest of the nations of Christendom.

A new difficulty now arose in respect to the division of the treasure. Almagro's followers claimed to be admitted to a share of it; which, as they equalled and, indeed, somewhat exceeded in number Pizarro's company, would reduce the gains of these last very materially. "We were not here, it is true," said Almagro's soldiers to their comrades, "at the seizure of the Inca, but we have taken our turn in mounting guard over him since his capture, have helped you to defend your treasures, and now give you the means of going forward and securing your conquests. It is a common cause," they urged, "in which all are equally embarked, and the gains should be shared equally between us."

But this way of viewing the matter was not at all palatable to Pizarro's company, who alleged that Atahuallpa's contract had been made exclusively with them; that they had seized the Inca, had secured the ransom, had incurred, in short, all the risk of the enterprise, and were not now disposed to share the fruits of it with every one who came after them. There was much force, it could not be denied, in this reasoning, and it was finally settled between the leaders that Almagro's followers should resign their pretensions for a stipulated sum of no great amount, and look to

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the career now opened to them for carving out their fortunes for themselves.

This delicate affair being thus harmoniously adjusted, Pizarro prepared, with all solemnity, for a division of the imperial spoil. The troops were called together in the great square, and the Spanish commander, "with the fear of God before his eyes," says the record, "invoked the assistance of Heaven to do the work before him conscientiously and justly."[8] The appeal may seem somewhat out of place at the distribution of spoil so unrighteously acquired; yet in truth, considering the magnitude of the treasure, and the power assumed by Pizarro to distribute it according to the respective deserts of the individuals, there were few acts of his life involving a heavier responsibility. On his present decision might be said to hang the future fortunes of each one of his followers,—poverty or independence during the remainder of his days.

The royal fifth was first deducted, including the remittance already sent to Spain. The share appropriated by Pizarro amounted to fifty-seven thousand two hundred and twenty-two pesos of gold, and two thousand three hundred and fifty marks of silver. He had besides this the great chair or throne of the Inca, of solid gold, and valued at twenty-five thousand *pesos de oro*. To his brother Hernando were paid thirty-one thousand and eighty pesos of gold, and two thousand three hundred and fifty marks of silver. De Soto received seventeen thousand seven hundred and forty pesos of gold, and seven hundred and twenty-four marks of silver. Most of the remaining cavalry, sixty

[8] "Segun Dios Nuestro Señor se diere á entender teniendo su conciencia y para lo mejor hazer pedia al ayuda de Dios Nuestro Señor, é imboco el auxilio divino." Acta de Reparticion del Rescate, MS.

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in number, received each eight thousand eight hundred and eighty pesos of gold, and three hundred and sixty-two marks of silver, though some had more, and a few considerably less. The infantry mustered in all one hundred and five men. Almost one-fifth of them were allowed, each, four thousand four hundred and forty pesos of gold, and one hundred and eighty marks of silver, half of the compensation of the troopers. The remainder received one-fourth part less; though here again there were exceptions, and some were obliged to content themselves with a much smaller share of the spoil.[6]

The new church of San Francisco, the first Christian temple in Peru, was endowed with two thousand two hundred and twenty pesos of gold. The amount assigned to Almagro's company was not excessive, if it was not more than twenty thousand pesos;[7] and that reserved for the colonists of San Miguel, which amounted only to fifteen thousand pesos, was unaccountably small.[8] There were among them certain soldiers who, at an early period of the expedition, as the reader may remember, abandoned the march and returned to San Miguel. These, certainly, had little

[6] The particulars of the distribution are given in the *Acta de Reparticion del Rescate*, an instrument drawn up and signed by the royal notary. The document, which is therefore of unquestionable authority, is among the MSS. selected for me from the collection of Muñoz.

[7] "Se diese á la gente que vino con el Capitan Diego de Almagro para ayuda á pagar sus deudas y fletes y suplir algunas necesidades que traian, veinte mil pesos." (Acta de Reparticion del Rescate, MS.) Herrera says that 100,000 *pesos* were paid to Amalgro's men. (Hist. general, dec. 5, lib. 2, cap. 3.) But it is not so set down in the instrument.

[8] "En treinta personas que quedaron en la ciudad de san Miguel de Piura dolientes y otros que no vinieron ni se hallaron en la prision de Atagualpa y toma del oro porque algunos son pobres y otros tienen necesidad señalaba 15,000 p^{s} de oro para los repartir S. Señoria entre las dichas personas." Ibid., MS.

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claim to be remembered in the division of booty. But the greater part of the colony consisted of invalids, men whose health had been broken by their previous hardships, but who still, with a stout and willing heart, did good service in their military post on the sea-coast. On what grounds they had forfeited their claims to a more ample remuneration it is not easy to explain.

Nothing is said, in the partition, of Almagro himself, who, by the terms of the original contract, might claim an equal share of the spoil with his associate. As little notice is taken of Luque, the remaining partner. Luque himself was, indeed, no longer to be benefited by worldly treasure. He had died a short time before Almagro's departure from Panamá;[9] too soon to learn the full success of the enterprise, which, but for his exertions, must have failed; too soon to become acquainted with the achievements and the crimes of Pizarro. But the Licentiate Espinosa, whom he represented, and who, it appears, had advanced the funds for the expedition, was still living at St. Domingo, and Luque's pretensions were explicitly transferred to him. Yet it is unsafe to pronounce, at this distance of time, on the authority of mere negative testimony; and it must be admitted to form a strong presumption in favour of Pizarro's general equity in the distribution, that no complaint of it has reached us from any of the parties present, nor from contemporary chroniclers.[10]

[9] Montesinos, Annales, MS., año 1533.

[10] The "Spanish Captain," several times cited, who tells us he was one of the men appointed to guard the treasure, does indeed complain that a large quantity of gold vases and other articles remained undivided, a palpable injustice, he thinks, to the honest Conquerors, who had earned all by their hardships. (Rel. d'un Capitano Spagn., ap. Ramusio, tom. iii. fol. 378, 379.) The writer, throughout his Rela-

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The division of the ransom being completed by the Spaniards, there seemed to be no further obstacle to their resuming active operations and commencing the march to Cuzco. But what was to be done with Atahuallpa? In the determination of this question, whatever was expedient was just.[11] To liberate him would be to set at large the very man who might prove their most dangerous enemy,—one whose birth and royal station would rally round him the whole nation, place all the machinery of government at his control, and all its resources,—one, in short, whose bare word might concentrate all the energies of his people against the Spaniards, and thus delay for a long period, if not wholly defeat, the conquests of the country. Yet to hold him in captivity was attended with scarcely less difficulty; since to guard so important a prize would require such a division of their force as must greatly cripple its strength, and how could they expect, by any vigilance, to secure their prisoner against rescue in the perilous passes of the mountains?

The Inca himself now loudly demanded his freedom. The proposed amount of the ransom had, indeed, not been fully paid. It may be doubted whether it ever would have been, considering the embarrassments thrown in the way by the guardians of the temples, who seemed disposed to secrete the treasures, rather than despoil these sacred depositories to satisfy the cupidity of the strangers. It was unlucky, too, for the Indian monarch that much of the gold, and that of the best quality, consisted of flat plates or tiles, which,

tion, shows a full measure of the coarse and covetous spirit which marked the adventurers of Peru.

[11] "Y esto tenia por justo, pues era provechoso." It is the sentiment imputed to Pizarro by Herrera, Hist. general, dec. 5, lib. 3. cap. 4.

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however valuable, lay in a compact form that did little towards swelling the heap. But an immense amount had been already realized, and it would have been a still greater one, the Inca might allege, but for the impatience of the Spaniards. At all events, it was a magnificent ransom, such as was never paid by prince or potentate before.

These considerations Atahuallpa urged on several of the cavaliers, and especially on Hernando de Soto, who was on terms of more familiarity with him than Pizarro. De Soto reported Atahuallpa's demands to his leader; but the latter evaded a direct reply. He did not disclose the dark purposes over which his mind was brooding.[12] Not long afterwards he caused the notary to prepare an instrument in which he fully acquitted the Inca of further obligation in respect to the ransom. This he commanded to be publicly proclaimed in the camp, while at the same time he openly declared that the safety of the Spaniards required that the Inca should be detained in confinement until they were strengthened by additional reinforcements.[13]

Meanwhile the old rumours of a meditated attack by the natives began to be current among the soldiers. They were repeated from one to another, gaining something by every repetition. An immense army

[12] "I como no ahondaban los designios que tenia le replicaban; pero él respondia, que iba mirando en ello." Herrera, Hist. general, dec. 5, lib. 3, cap. 4.

[13] "Fatta quella fusione, il Governatore fece vn atto innanzi al notaro nel quale liberaua il Cacique Atabalipa et l'absolueua della promessa et parola che haueua data a gli Spagnuoli che lo presero della casa d'oro c'haueua lor cõcessa, il quale fece publicar publicamẽte a suon di trombe nella piazza di quella città di Caxamalca." (Pedro Sancho, Rel., ap. Ramusio, tom. iii. fol. 399.) The authority is unimpeachable,—for any fact, at least, that makes against the Conquerors, —since the *Relatione* was by one of Pizarro's own secretaries, and was authorized under the hands of the general and his great officers.

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it was reported, was mustering at Quito, the land of Atahuallpa's birth, and thirty thousand Caribs were on their way to support it.[14] The Caribs were distributed by the early Spaniards rather indiscriminately over the different parts of America, being invested with peculiar horrors as a race of cannibals.

It was not easy to trace the origin of these rumours. There was in the camp a considerable number of Indians, who belonged to the party of Huascar, and who were, of course, hostile to Atahuallpa. But his worst enemy was Felipillo, the interpreter from Tumbez, already mentioned in these pages. This youth had conceived a passion for, or, as some say, had been detected in an intrigue with, one of the royal concubines.[15] The circumstance had reached the ears of Atahuallpa, who felt himself deeply outraged by it. "That such an insult should have been offered by so base a person was an indignity," he said, "more difficult to bear than his imprisonment;" [16] and he told Pizarro "that, by the Peruvian law, it could be expiated, not by the criminal's own death alone, but by that of his whole family and kindred."[17] But Felipillo was too important to the Spaniards to be dealt

[14] "De la gente Natural de Quito vienen docientos mil Hombres de Guerra, i treinta mil Caribes, que comen Carne Humana." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 233.—See also Pedro Sancho, Rel., ap. Ramusio, ubi supra.

[15] "Pues estando asi atravesose un demonio de una lengua que se dezia ffelipillo uno de los muchachos que el marques avia llevado á España que al presente hera lengua y andava enamorado de una mugar de Atabalipa." Pedro Pizarro, Descub. y Conq., MS.—The amour and the malice of Felipillo, which, Quintana seems to think, rest chiefly on Garcilasso's authority (see Españoles célebres, tom. ii. p. 210, nota), are stated very explicitly by Zarate, Naharro, Gomara, Balboa, all contemporaneous, though not, like Pedro Pizarro, personally present in the army.

[16] "Diciendo que sentia mas aquel desacato, que su prision." Zarate, Conq. del Peru, lib. 2, cap. 7.

[17] Ibid., loc. cit.

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with so summarily; nor did they probably attach such consequence to an offence which, if report be true, they had countenanced by their own example.[18] Felipillo, however, soon learned the state of the Inca's feelings towards himself, and from that moment he regarded him with deadly hatred. Unfortunately, his malignant temper found ready means for its indulgence.

The rumours of a rising among the natives pointed to Atahuallpa as the author of it. Challcuchima was examined on the subject, but avowed his entire ignorance of any such design, which he pronounced a malicious slander. Pizarro next laid the matter before the Inca himself, repeating to him the stories in circulation, with the air of one who believed them. "What treason is this," said the general, "that you have meditated against me,—me, who have ever treated you with honour, confiding in your words, as in those of a brother?" "You jest," replied the Inca, who perhaps did not feel the weight of this confidence; "you are always jesting with me. How could I or my people think of conspiring against men so valiant as the Spaniards? Do not jest with me thus, I beseech you."[19] "This," continues Pizarro's secretary, "he said in the most composed and natural manner, smiling all the while to dissemble his falsehood, so that we were all amazed to find such cunning in a barbarian."[20]

[18] "É le habian tomado sus mugeres é repartidolas en su presencia é usaban de ellas de sus adulterios." Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8. cap. 22.

[19] "Burlaste conmigo? siempre me hablas cosas de burlas? Que parte somos Yo, i toda mi Gente, para enojar à tan valientes Hombres como vosotros? No me digas esas burlas." Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 234.

[20] "De que los Españoles que se las han oido, estan espantados de vèr en vn Hombre Barbaro tanta prudencia." Ibid., loc. cit.

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But it was not with cunning, but with the consciousness of innocence, as the event afterwards proved, that Atahuallpa thus spoke to Pizarro. He readily discerned, however, the causes, perhaps the consequences, of the accusation. He saw a dark gulf opening beneath his feet; and he was surrounded by strangers, on none of whom he could lean for counsel or protection. The life of the captive monarch is usually short; and Atahuallpa might have learned the truth of this, when he thought of Huascar. Bitterly did he now lament the absence of Hernando Pizarro, for, strange as it may seem, the haughty spirit of this cavalier had been touched by the condition of the royal prisoner, and he had treated him with a deference which won for him the peculiar regard and confidence of the Indian. Yet the latter lost no time in endeavouring to efface the general's suspicions and to establish his own innocence. "Am I not," said he to Pizarro, "a poor captive in your hands? How could I harbour the designs you impute to me, when I should be the first victim of the outbreak? And you little know my people, if you think that such a movement would be made without my orders; when the very birds in my dominions," said he, with somewhat of an hyperbole, "would scarcely venture to fly contrary to my will."[21]

But these protestations of innocence had little effect on the troops; among whom the story of a general rising of the natives continued to gain credit every hour. A large force, it was said, was already gathered at Huamachuco, not a hundred miles from the camp, and their assault might be hourly expected. The

[21] "Pues si Yo no lo quiero, ni las Aves bolurán en mi Tierra." Zarate, Conq. del Peru, lib. 2, cap. 7.

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treasure which the Spaniards had acquired afforded a tempting prize, and their own alarm was increased by the apprehension of losing it. The patrols were doubled. The horses were kept saddled and bridled. The soldiers slept on their arms; Pizarro went the rounds regularly to see that every sentinel was on his post. The little army, in short, was in a state of preparation for instant attack.

Men suffering from fear are not likely to be too scrupulous as to the means of removing the cause of it. Murmurs, mingled with gloomy menaces, were now heard against the Inca, the author of these machinations. Many began to demand his life, as necessary to the safety of the army. Among these the most vehement were Almagro and his followers. They had not witnessed the seizure of Atahuallpa. They had no sympathy with him in his fallen state. They regarded him only as an encumbrance, and their desire now was to push their fortunes in the country, since they had got so little of the gold of Caxamalca. They were supported by Riquelme, the treasurer, and by the rest of the royal officers. These men had been left at San Miguel by Pizarro, who did not care to have such official spies on his movements. But they had come to the camp with Almagro, and they loudly demanded the Inca's death, as indispensable to the tranquillity of the country and the interests of the crown.[22]

To these dark suggestions Pizarro turned—or seemed to turn—an unwilling ear, showing visible reluctance to proceed to extreme measures with his prisoner.[23]

[22] Pedro Pizarro, Descub. y Conq., MS.—Relacion del primer Descub., MS.—Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 400.—These cavaliers were all present in the camp.

[23] "Aunque contra voluntad del dicho Gobernador, que nunca es-

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There were some few, and among others Hernando de Soto, who supported him in these views, and who regarded such measures as not at all justified by the evidence of Atahuallpa's guilt. In this state of things, the Spanish commander determined to send a small detachment to Huamachuco, to reconnoitre the country and ascertain what ground there was for the rumours of an insurrection. De Soto was placed at the head of the expedition, which, as the distance was not great, would occupy but a few days.

After that cavalier's departure, the agitation among the soldiers, instead of diminishing, increased to such a degree that Pizarro, unable to resist their importunities, consented to bring Atahuallpa to instant trial. It was but decent, and certainly safer, to have the forms of a trial. A court was organized, over which the two captains, Pizarro and Almagro, were to preside as judges. An attorney-general was named to prosecute for the crown, and counsel was assigned to the prisoner.

The charges preferred against the Inca, drawn up in the form of interrogatories, were twelve in number. The most important were, that he had usurped the crown and assassinated his brother Huascar; that he had squandered the public revenues since the conquest of the country by the Spaniards, and lavished them on his kindred and his minions; that he was guilty of idolatry, and of adulterous practices, indulging openly in a plurality of wives; finally, that he had attempted to excite an insurrection against the Spaniards.[24]

tubo bien en ello."—Relacion del primer Descub., MS.—So also Pedro Pizarro, Descub. y Conq., MS.—Ped. Sancho, Rel., ap. Ramusio, ubi supra.

[24] The specification of the charges against the Inca is given by Garcilasso de la Vega. (Com. Real., Parte 2, lib. 1, cap. 37.) One could have wished to find them specified by some of the actors in the tragedy. But Garcilasso had access

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These charges, most of which had reference to national usages, or to the personal relations of the Inca, over which the Spanish conquerors had clearly no jurisdiction, are so absurd that they might well provoke a smile, did they not excite a deeper feeling. The last of the charges was the only one of moment in such a trial; and the weakness of this may be inferred from the care taken to bolster it up with the others. The mere specification of the articles must have been sufficient to show that the doom of the Inca was already sealed.

A number of Indian witnesses were examined, and their testimony, filtrated through the interpretation of Felipillo, received, it is said, when necessary, a very different colouring from that of the original. The examination was soon ended, and "a warm discussion," as we are assured by one of Pizarro's own secretaries, "took place in respect to the probable good or evil that would result from the death of Atahuallpa."[25] It

to the best sources of information, and where there was no motive for falsehood, as in the present instance, his word may probably be taken.—The fact of a process being formally instituted against the Indian monarch is explicity recognized by several contemporary writers, by Gomara, Oviedo, and Pedro Sancho. Oviedo characterizes the indictment as "a badly contrived and worse written document, devised by a factious and unprincipled priest, a clumsy notary without conscience, and others of the like stamp, who were all concerned in this villany." (Hist. de las Indias, MS., Parte 3, lib. 8, cap. 22.) Most authorities agree in the two principal charges,—the assassination of Huascar, and the conspiracy against the Spaniards.

[25] "Doppo l'essersi molto disputato, et ragionato del danno et vtile che saria potuto auuenire per il viuere o morire di Atabalipa, fu risoluto che si facesse giustitia di lui." (Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 400.) It is the language of a writer who may be taken as the mouthpiece of Pizarro himself. According to him, the conclave which agitated this "question of expediency" consisted of the "officers of the crown and those of the army, a certain doctor learned in the law, that chanced to be with them, and the reverend Father Vicente de Valverde."

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was a question of expediency. He was found guilty,—whether of all the crimes alleged we are not informed,—and he was sentenced to be burnt alive in the great square of Caxamalca. The sentence was to be carried into execution that very night. They were not even to wait for the return of De Soto, when the information he would bring would go far to establish the truth or the falsehood of the reports respecting the insurrection of the natives. It was desirable to obtain the countenance of Father Valverde to these proceedings, and a copy of the judgment was submitted to the friar for his signature, which he gave without hesitation, declaring that, "in his opinion, the Inca, at all events, deserved death."[26]

Yet there were some few in that martial conclave who resisted these high-handed measures. They considered them as a poor requital of all the favours bestowed on them by the Inca, who hitherto had received at their hands nothing but wrong. They objected to the evidence as wholly insufficient; and they denied the authority of such a tribunal to sit in judgment on a sovereign prince in the heart of his own dominions. If he were to be tried, he should be sent to Spain, and his cause brought before the emperor, who alone had power to determine it.

But the great majority—and they were ten to one—overruled these objections, by declaring there was no doubt of Atahuallpa's guilt, and they were willing to assume the responsibility of his punishment. A full account of the proceedings would be sent to Castile, and the emperor should be informed who

[26] "Respondió, que firmaria, que era bastante para que el Inga fuese condenado á muerte, porque aun en lo exterior quisieron justificar su intento." Herrera, Hist. general, dec. 5, lib. 3, cap. 4.

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were the loyal servants of the crown, and who were its enemies. The dispute ran so high that for a time it menaced an open and violent rupture; till, at length, convinced that resistance was fruitless, the weaker party, silenced, but not satisfied, contented themselves with entering a written protest against these proceedings, which would leave an indelible stain on the names of all concerned in them.[27]

When the sentence was communicated to the Inca, he was greatly overcome by it. He had, indeed, for some time, looked to such an issue as probable, and had been heard to intimate as much to those about him. But the probability of such an event is very different from its certainty,—and that, too, so sudden and speedy. For a moment, the overwhelming conviction of it unmanned him, and he exclaimed, with tears in his eyes, "What have I done, or my children, that I should meet such a fate? And from your hands, too," said he, addressing Pizarro; "you, who have met with friendship and kindness from my people, with whom I have shared my treasures, who have received nothing but benefits from my hands!" In the most piteous tones, he then implored that his life might be spared, promising any guarantee that might be required for the safety of every Spaniard in the army,—promising double the ransom he had already paid, if time were only given him to obtain it.[28]

[27] Garcilasso has preserved the names of some of those who so courageously, though ineffectually, resisted the popular cry for the Inca's blood. (Com. Real., Parte 2, lib. 1, cap. 37.) They were doubtless correct in denying the right of such a tribunal to sit in judgment on an independent prince like the Inca of Peru, but not so correct in supposing that their master the emperor had a better right. Vattel (book ii. ch. 4) especially animadverts on this pretended trial of Atahuallpa, as a manifest outrage on the law of nations.

[28] Pedro Pizarro, Descub. y Conq., MS.—Herrera, Hist. general,

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An eye-witness assures us that Pizarro was visibly affected, as he turned away from the Inca, to whose appeal he had no power to listen in opposition to the voice of the army and to his own sense of what was due to the security of the country.[29] Atahuallpa, finding he had no power to turn his Conqueror from his purpose, recovered his habitual self-possession, and from that moment submitted himself to his fate with the courage of an Indian warrior.

The doom of the Inca was proclaimed by sound of trumpet in the great square of Caxamalca; and, two hours after sunset, the Spanish soldiery assembled by torchlight in the *plaza* to witness the execution of the sentence. It was on the twenty-ninth of August, 1533. Atahuallpa was led out chained hand and foot,—for he had been kept in irons ever since the great excitement had prevailed in the army respecting an assault. Father Vicente de Valverde was at his side, striving to administer consolation, and, if possible, to persuade him at this last hour to abjure his superstition and embrace the religion of his Conquerors. He was willing to save the soul of his victim from the terrible expiation in the next world to which he had so cheerfully consigned his mortal part in this.

During Atahuallpa's confinement, the friar had repeatedly expounded to him the Christian doctrines, and the Indian monarch discovered much acuteness in apprehending the discourse of his teacher. But it had

dec. 5, lib. 3, cap. 4.—Zarate, Conq. del Peru, lib. 2, cap. 7.

[29] "I myself," says Pedro Pizarro, "saw the general weep." "*Yo vide llorar* al marques de pesar por no podelle dar la vida porque cierto temio los requirimientos y el rriezgo que avia en la tierra si se soltava." Descub. y Conq., MS.

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not carried conviction to his mind, and, though he listened with patience, he had shown no disposition to renounce the faith of his fathers. The Dominican made a last appeal to him in this solemn hour; and, when Atahuallpa was bound to the stake, with the fagots that were to kindle his funeral pile lying around him, Valverde, holding up the cross, besought him to embrace it and be baptized, promising that, by so doing, the painful death to which he had been sentenced should be commuted for the milder form of the *garrote*,—a mode of punishment by strangulation, used for criminals in Spain.[30]

The unhappy monarch asked if this were really so, and, on its being confirmed by Pizarro, he consented to abjure his own religion and receive baptism. The ceremony was performed by Father Valverde, and the new convert received the name of Juan de Atahuallpa,—the name of Juan being conferred in honour of John the Baptist, on whose day the event took place.[31]

Atahuallpa expressed a desire that his remains might be transported to Quito, the place of his birth, to be preserved with those of his maternal ancestors. Then, turning to Pizarro, as a last request, he implored him to take compassion on his young children and receive them under his protection. Was there no

[30] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 234.—Pedro Pizarro, Descub. y Conq., MS.—Conq. i Pob. del Piru, MS.—Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 400.—The *garrote* is a mode of execution by means of a noose drawn round the criminal's neck, to the back part of which a stick is attached. By twisting this stick the noose is tightened and suffocation is produced. This was the mode, probably, of Atahuallpa's execution. In Spain, instead of the cord, an iron collar is substituted, which, by means of a screw, is compressed round the throat of the sufferer.

[31] Velasco, Hist. de Quito, tom. i. p. 372.

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other one in that dark company who stood grimly around him, to whom he could look for the protection of his offspring? Perhaps he thought there was no other so competent to afford it, and that the wishes so solemnly expressed in that hour might meet with respect even from his Conqueror. Then, recovering his stoical bearing, which for a moment had been shaken, he submitted himself calmly to his fate,—while the Spaniards, gathering around, muttered their *credos* for the salvation of his soul![32] Thus by the death of a vile malefactor perished the last of the Incas!

I have already spoken of the person and the qualities of Atahuallpa. He had a handsome countenance, though with an expression somewhat too fierce to be pleasing. His frame was muscular and well-proportioned; his air commanding; and his deportment in the Spanish quarters had a degree of refinement, the more interesting that it was touched with melan-

[32] "Ma quando se lo vidde appressare per douer esser morto, disse che raccomandaua al Gouernatore i suoi piccioli figliuoli che volesse tenersegli appresso, & con queste ultime parole, & dicendo per l'anima sua li Spagnuoli che erano all' intorno il Credo, fu subito affogato." Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 399.—Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 234.—Pedro Pizarro, Descub. y Conq., MS.—Naharro, Relacion sumaria, MS.—Conq. i Pob. del Piru, MS.—Relacion del primer Descub., MS.—Zarate, Conq. del Peru, lib. 2, cap. 7.—The death of Atahuallpa has many points of resemblance to that of Caupolican, the great Araucanian chief, as described in the historical epic of Ercilla. Both embraced the religion of their conquerors at the stake, though Caupolican was so far less fortunate than the Peruvian monarch that his conversion did not save him from the tortures of a most agonizing death. He was impaled and shot with arrows. The spirited verses reflect so faithfully the character of these early adventurers, in which the fanaticism of the Crusader was mingled with the cruelty of the conqueror, and they are so germane to the present subject, that I would willingly quote the passage were it not too long. See La Araucana, Parte 2, canto 24.

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choly. He is accused of having been cruel in his wars and bloody in his revenge.[33] It may be true, but the pencil of an enemy would be likely to overcharge the shadows of the portrait. He is allowed to have been bold, high-minded, and liberal.[34] All agree that he showed singular penetration and quickness of perception. His exploits as a warrior had placed his valour beyond dispute. The best homage to it is the reluctance shown by the Spaniards to restore him to freedom. They dreaded him as an enemy, and they had done him too many wrongs to think that he could be their friend. Yet his conduct towards them from the first had been most friendly; and they repaid it with imprisonment, robbery, and death.

The body of the Inca remained on the place of execution through the night. The following morning it was removed to the church of San Francisco, where his funeral obsequies were performed with great solemnity. Pizarro and the principal cavaliers went into mourning, and the troops listened with devout attention to the service of the dead from the lips of Father Valverde.[35] The ceremony was interrupted by the

[33] "Thus he paid the penalty of his errors and cruelties," says Xerez, "for he was the greatest butcher, as all agree, that the world ever saw; making nothing of razing a whole town to the ground for the most trifling offence, and massacring a thousand persons for the fault of one!" (Conq. del Peru, ap. Barcia, tom. iii. p. 234.) Xerez was the private secretary of Pizarro. Sancho, who, on the departure of Xerez for Spain, succeeded him in the same office, pays a more decent tribute to the memory of the Inca, who, he trusts, "is received into glory, since he died penitent for his sins, and in the true faith of a Christian." Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 399.

[34] "El hera muy regalado, y muy Señor," says Pedro Pizarro. (Descub. y Conq., MS.) "Mui dispuesto, sabio, animoso, franco," says Gomara. (Hist. de las Ind., cap. 118.)

[35] The secretary Sancho seems to think that the Peruvians must have regarded these funeral honours as an ample compensation to Atahuallpa for any wrongs he may

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sound of loud cries and wailing, as of many voices at the doors of the church. These were suddenly thrown open, and a number of Indian women, the wives and sisters of the deceased, rushing up the great aisle, surrounded the corpse. This was not the way, they cried, to celebrate the funeral rites of an Inca; and they declared their intention to sacrifice themselves on his tomb and bear him company to the land of spirits. The audience, outraged by this frantic behaviour, told the intruders that Atahuallpa had died in the faith of a Christian, and that the God of the Christians abhorred such sacrifices. They then caused the women to be excluded from the church, and several, retiring to their own quarters, laid violent hands on themselves, in the vain hope of accompanying their beloved lord to the bright mansions of the Sun.[36]

Atahuallpa's remains, notwithstanding his request, were laid in the cemetery of San Francisco.[37] But from thence, as is reported, after the Spaniards left Caxamalca, they were secretly removed, and carried, as he had desired, to Quito. The colonists of a later time supposed that some treasures might have been buried with the body. But, on excavating the ground, neither treasure nor remains were to be discovered.[38]

have sustained, since they at once raised him to a level with the Spaniards! Ibid., loc. cit.

[36] Relacion del primer Descub., MS. See Appendix No. 10, where I have cited in the original several of the contemporary notices of Atahuallpa's execution, which being in manuscript are not very accessible, even to Spaniards.

[37] "Oi dicen los indios que está su sepulcro junto á una Cruz de Piedra Blanca que esta en el Cementerio del Convento de Sn Francisco." Montesinos, Annales, MS., año 1533.

[38] Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 22.—According to Stevenson, "In the chapel belonging to the common gaol, which was formerly part of the palace, the altar stands on the

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A day or two after these tragic events, Hernando de Soto returned from his excursion. Great was his astonishment and indignation at learning what had been done in his absence. He sought out Pizarro at once, and found him, says the chronicler, "with a great felt hat, by way of mourning, slouched over his eyes," and in his dress and demeanour exhibiting all the show of sorrow.[39] "You have acted rashly," said De Soto to him bluntly; "Atahuallpa has been basely slandered. There was no enemy at Huamachuco; no rising among the natives. I have met with nothing on the road but demonstrations of good will, and all is quiet. If it was necessary to bring the Inca to trial, he should have been taken to Castile and judged by the emperor. I would have pledged myself to see him safe on board the vessel."[40] Pizarro confessed that he had been precipitate, and said that he had been deceived by Riquelme, Valverde, and the others. These charges soon reached the ears of the treasurer and the Dominican, who, in their turn, exculpated themselves, and upbraided Pizarro to his face, as the only one responsible for the deed. The dispute ran high; and the parties were heard by the bystanders to give one another the lie![41] This vulgar squabble

stone on which Atahuallpa was placed by the Spaniards and strangled, and under which he was buried." (Residence in South America, vol. ii. p. 163.) Montesinos, who wrote more than a century after the Conquest, tells us that "spots of blood were still visible on a broad flagstone, in the prison of Caxamalca, on which Atahuallpa was *beheaded*." (Annales, MS., año 1533.)—Ignorance and credulity could scarcely go further.

[39] "Hallaronle monstrando mucho sentimiento con un gran sombrero de fieltro puesto en la cabeza por luto é muy calado sobre los ojos." Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 22.

[40] Ibid., MS., ubi supra.—Pedro Pizarro, Descub. y Conq., MS.—See Appendix No. 10.

[41] This remarkable account is given by Oviedo, not in the body of his narrative, but in one of those supplementary chapters which he

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among the leaders, so soon after the event, is the best commentary on the iniquity of their own proceedings and the innocence of the Inca.

The treatment of Atahuallpa, from first to last, forms undoubtedly one of the darkest chapters in Spanish colonial history. There may have been massacres perpetrated on a more extended scale, and executions accompanied with a greater refinement of cruelty. But the blood-stained annals of the Conquest afford no such example of cold-hearted and systematic persecution, not of an enemy, but of one whose whole deportment had been that of a friend and a benefactor.

From the hour that Pizarro and his followers had entered within the sphere of Atahuallpa's influence, the hand of friendship had been extended to them by the natives. Their first act, on crossing the mountains, was to kidnap the monarch and massacre his people. The seizure of his person might be vindicated, by those who considered the end as justifying the means on the ground that it was indispensable to secure the triumphs of the Cross. But no such apology can be urged for the massacre of the unarmed and helpless population,—as wanton as it was wicked.

The long confinement of the Inca had been used by the Conquerors to wring from him his treasures with the hard gripe of avarice. During the whole of this dismal period he had conducted himself with singular generosity and good faith. He had opened a free

makes the vehicle of the most miscellaneous, yet oftentimes important, gossip, respecting the great transactions of his history. As he knew familiarly the leaders in these transactions, the testimony which is of high authority. The reader will find Oviedo's account of the Inca's death extracted, in the original, among the other notices of this catastrophe, in Appendix No. 10.

collected, somewhat at random,

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passage to the Spaniards through every part of his empire, and had furnished every facility for the execution of their plans. When these were accomplished, and he remained an encumbrance on their hands, notwithstanding their engagement, expressed or implied, to release him,—and Pizarro, as we have seen, by a formal act acquitted his captive of any further obligation on the score of the ransom,—he was arraigned before a mock tribunal, and, under pretences equally false and frivolous, was condemned to an excruciating death. From first to last, the policy of the Spanish conquerors towards their unhappy victim is stamped with barbarity and fraud.

It is not easy to acquit Pizarro of being in a great degree responsible for this policy. His partisans have laboured to show that it was forced on him by the necessity of the case, and that in the death of the Inca, especially, he yielded reluctantly to the importunities of others.[42] But, weak as is this apology, the historian who has the means of comparing the various testimony of the period will come to a different conclusion. To him it will appear that Pizarro had probably long felt the removal of Atahuallpa to be essential to the success of his enterprise. He foresaw the odium that would be incurred by the death of his royal captive without sufficient grounds; while he laboured to establish these, he still shrank from the responsibility of the deed, and

[42] "Contra su voluntad sentencio á muerte á Atabalipa." (Pedro Pizarro, Descub. y Conq., MS.) "Contra voluntad del dicho Gobernador." (Relacion del primer Descub., MS.) "Ancora che molto li dispiacesse di venir a questo atto." (Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 399.) Even Oviedo seems willing to admit it possible that Pizarro may have been somewhat deceived by others: "Que tambien se puede creer que era engañado." Hist. de las Indias, MS Parte 3, lib. 8, cap. 22.

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preferred to perpetrate it in obedience to the suggestions of others, rather than his own. Like many an unprincipled politician, he wished to reap the benefit of a bad act, and let others bear the blame of it.

Almagro and his followers are reported by Pizarro's secretaries to have first insisted on the Inca's death. They were loudly supported by the treasurer and the royal officers, who considered it as indispensable to the interests of the crown; and, finally, the rumours of a conspiracy raised the same cry among the soldiers, and Pizarro, with all his tenderness for his prisoner, could not refuse to bring him to trial. The form of a trial was necessary to give an appearance of fairness to the proceedings. That it was only form is evident from the indecent haste with which it was conducted, —the examination of evidence, the sentence, and the execution being all on the same day. The multiplication of the charges, designed to place the guilt of the accused on the strongest ground, had, from their very number, the opposite effect, proving only the determination to convict him. If Pizarro had felt the reluctance to his conviction which he pretended, why did he send De Soto, Atahuallpa's best friend, away, when the inquiry was to be instituted? Why was the sentence so summarily executed, as not to afford opportunity, by that cavalier's return, of disproving the truth of the principal charge,—the only one, in fact, with which the Spaniards had any concern? The solemn farce of mourning and deep sorrow affected by Pizarro, who by these honours to the dead would intimate the sincere regard he had entertained for the living, was too thin a veil to impose on the most credulous.

It is not intended by these reflections to exculpate

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the rest of the army, and especially its officers, from their share in the infamy of the transaction. But Pizarro, as commander of the army, was mainly responsible for its measures. For he was not a man to allow his own authority to be wrested from his grasp, or to yield timidly to the impulses of others. He did not even yield to his own. His whole career shows him, whether for good or for evil, to have acted with a cool and calculating policy.

A story has been often repeated, which refers the motives of Pizarro's conduct, in some degree at least, to personal resentment. The Inca had requested one of the Spanish soldiers to write the name of God on his nail. This the monarch showed to several of his guards successively, and, as they read it, and each pronounced the same word, the sagacious mind of the barbarian was delighted with what seemed to him little short of a miracle,—to which the science of his own nation afforded no analogy. On showing the writing to Pizarro, that chief remained silent; and the Inca, finding he could not read, conceived a contempt for the commander who was even less informed than his soldiers. This he did not wholly conceal, and Pizarro, aware of the cause of it, neither forgot nor forgave it.[43] The anecdote is reported not on the highest authority. It may be true; but it is unnecessary to look for the motives of Pizarro's conduct in personal pique, when so many proofs are to be discerned of a dark and deliberate policy.

Yet the arts of the Spanish chieftain failed to reconcile his countrymen to the atrocity of his pro-

[43] The story is to be found in Garcilasso de la Vega (Com. Real., Parte 2, cap. 38), and in no other writer of the period, so far as I am aware.

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ceedings. It is singular to observe the difference between the tone assumed by the first chroniclers of the transaction, while it was yet fresh, and that of those who wrote when the lapse of a few years had shown the tendency of public opinion. The first boldly avow the deed as demanded by expediency, if not necessity; while they deal in no measured terms of reproach with the character of their unfortunate victim.[44] The latter, on the other hand, while they extenuate the errors of the Inca, and do justice to his good faith, are unreserved in their condemnation of the Conquerors, on whose conduct, they say, Heaven set the seal of its own reprobation, by bringing them all to an untimely and miserable end.[45] The sentence of contemporaries has been fully ratified by that of

[44] I have already noticed the lavish epithets heaped by Xerez on the Inca's cruelty. This account was printed in Spain in 1534, the year after the execution. "The proud tyrant," says the other secretary, Sancho, "would have repaid the kindness and good treatment he had received from the governor and every one of us with the same coin with which he usually paid his own followers, without any fault on their part,—by putting them to death." (Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 399.) "He deserved to die," says the old Spanish Conqueror before quoted, "and all the country was rejoiced that he was put out of the way." Rel. d'un Capitano Spagn., ap. Ramusio, tom. iii. fol. 377.

[45] "Las demostraciones que despues se vieron bien manifiestan lo mui injusta que fué, . . . puesto que todos quantos entendieron en ella tuvieron despues mui desastradas muertes." (Naharro, Relacion sumaria, MS.) Gomara uses nearly the same language. "No ai que reprehender à los que le mataron, pues el tiempo, i sus pecados los castigaron despues; cà todos ellos acabaron mal." (Hist. de las Ind., cap. 118.) According to the former writer, Felipillo paid the forfeit of his crimes, some time afterwards,—being hanged by Almagro on the expedition to Chili,—when, as "*some say*, he confessed having perverted testimony given in favour of Atahuallpa's innocence, directly against that monarch." Oviedo, usually ready enough to excuse the excesses of his countrymen, is unqualified in his condemnation of this whole proceeding (see Appendix No. 10), which, says another contemporary, "fills every

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posterity;[46] and the persecution of Atahuallpa is regarded with justice as having left a stain, never to be effaced, on the Spanish arms in the New World.

one with pity who has a spark of humanity in his bosom." Conq. i Pob. del Piru, MS.

[46] The most eminent example of this is given by Quintana in his memoir of Pizarro (Españoles célebres, tom. ii.), throughout which the writer, rising above the mists of national prejudice, which too often blind the eyes of his countrymen, holds the scale of historic criticism with an impartial hand, and deals a full measure of reprobation to the actors in these dismal scenes.

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CHAPTER VIII.

Disorders in Peru.—March to Cuzco.—Encounter with the Natives.—Challcuchima Burnt.—Arrival in Cuzco.—Description of the City.—Treasure Found there.

1533—1534.

THE Inca of Peru was its sovereign in a peculiar sense. He received an obedience from his vassals more implicit than that of any despot; for his authority reached to the most secret conduct,—to the thoughts of the individual. He was reverenced as more than human.[1] He was not merely the head of the state, but the point to which all its institutions converged, as to a common centre,—the keystone of the political fabric, which must fall to pieces by its own weight when that was withdrawn. So it fared on the death of Atahuallpa.[2] His death not only left the throne

[1] "Such was the awe in which the Inca was held," says Pedro Pizarro, "that it was only necessary for him to intimate his commands to that effect, and a Peruvian would at once jump down a precipice, hang himself, or put an end to his life in any way that was prescribed." Descub. y Conq., MS.

[2] Oviedo tells us that the Inca's right name was *Atabaliva*, and that the Spaniards usually misspelt it, because they thought much more of getting treasure for themselves than they did of the name of the person who owned it. (Hist. de las Indias, MS., Parte 3, lib. 8, cap. 16.) Nevertheless, I have preferred the authority of Garcilasso, who, a Peruvian himself, and a near kinsman of the Inca, must be supposed to have been well informed. His countrymen, he says, pretended that the cocks imported into Peru by the Spaniards, when they crowed, uttered the name of Atahuallpa; "and I and the other Indian boys," adds the historian, "when we were at school, used to mimic them." Com. Real., Parte 1, lib. 9, cap. 23.

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vacant, without any certain successor, but the manner of it announced to the Peruvian people that a hand stronger than that of their Incas had now seized the sceptre, and that the dynasty of the Children of the Sun had passed away forever.

The natural consequences of such a conviction followed. The beautiful order of the ancient institutions was broken up, as the authority which controlled it was withdrawn. The Indians broke out into greater excesses from the uncommon restraint to which they had been before subjected. Villages were burnt, temples and palaces were plundered, and the gold they contained was scattered or secreted. Gold and silver acquired an importance in the eyes of the Peruvian, when he saw the importance attached to them by his conquerors. The precious metals, which before served only for purposes of state or religious decoration, were now hoarded up and buried in caves and forests. The gold and silver concealed by the natives were affirmed greatly to exceed in quantity that which fell into the hands of the Spaniards.[3] The remote provinces now shook off their allegiance to the Incas. Their great captains, at the head of distant armies, set up for themselves. Ruminavi, a commander on the borders of Quito, sought to detach that kingdom from the Peruvian empire and to reassert its ancient independence. The country, in short, was in that state in which old things are passing away and the new order of things has not yet been established. It was in a state of revolution.

[3] "That which the Inca gave the Spaniards, said some of the Indian nobles to Benalcazar, the conqueror of Quito, was but as a kernel of corn, compared with the heap before him." (Oviedo, Hist. de las Indias, MS., Parte 3, lib. 8, cap. 22.) See also Pedro Pizarro, Descub. y Conq., MS.—Relacion del primer Descub., MS.

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The authors of the revolution, Pizarro and his followers, remained meanwhile at Caxamalca. But the first step of the Spanish commander was to name a successor to Atahuallpa. It would be easy to govern under the venerated authority to which the homage of the Indians had been so long paid; and it was not difficult to find a successor. The true heir to the crown was a second son of Huayna Capac, named Manco, a legitimate brother of the unfortunate Huascar. But Pizarro had too little knowledge of the dispositions of this prince; and he made no scruple to prefer a brother of Atahuallpa and to present him to the Indian nobles as their future Inca. We know nothing of the character of the young Toparca, who probably resigned himself without reluctance to a destiny which, however humiliating in some points of view, was more exalted than he could have hoped to obtain in the regular course of events. The ceremonies attending a Peruvian coronation were observed, as well as time would allow; the brows of the young Inca were encircled with the imperial *borla* by the hands of his conqueror, and he received the homage of his Indian vassals. They were the less reluctant to pay it, as most of those in the camp belonged to the faction of Quito.

All thoughts were now eagerly turned towards Cuzco, of which the most glowing accounts were circulated among the soldiers, and whose temples and royal palaces were represented as blazing with gold and silver. With imaginations thus excited, Pizarro and his entire company, amounting to almost five hundred men, of whom nearly a third, probably, were cavalry, took their departure early in September from Caxamalca,—a place ever memorable as the theatre of some

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of the most strange and sanguinary scenes recorded in history. All set forward in high spirits,—the soldiers of Pizarro from the expectation of doubling their present riches, and Almagro's followers from the prospect of sharing equally in the spoil with "the first conquerors."[4] The young Inca and the old chief Challcuchima accompanied the march in their litters, attended by a numerous retinue of vassals, and moving in as much state and ceremony as if in the possession of real power.[5]

Their course lay along the great road of the Incas, which stretched across the elevated regions of the Cordilleras, all the way to Cuzco. It was of nearly a uniform breadth, though constructed with different degrees of care, according to the ground.[6] Sometimes it crossed smooth and level valleys, which offered of themselves little impediment to the traveller; at other times it followed the course of a mountain-stream that flowed round the base of some beetling cliff, leaving small space for the foothold; at others, again, where the sierra was so precipitous that it seemed to preclude all farther progress, the road, accommodated to the natural sinuosities of the ground, wound round the heights which it would have been impossible to scale directly.[7]

But, although managed with great address, it was a

[4] The "first conquerors," according to Garcilasso, were held in especial honour by those who came after them, though they were, on the whole, men of less consideration and fortune than the later adventurers. Com. Real., Parte 1, lib. 7, cap. 9.

[5] Pedro Pizarro, Descub. y Conq., MS.—Naharro, Relacion sumaria, MS.—Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 400.

[6] "Va todo el camino de una traza y anchura hecho á mano." Relacion del primer Descub., MS.

[7] "En muchas partes viendo lo que está adelante, parece cosa impossible poderlo pasar." Relacion del primer Descub., MS.

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formidable passage for the cavalry. The mountain was hewn into steps, but the rocky ledges cut up the hoofs of the horses; and, though the troopers dismounted and led them by the bridle, they suffered severely in their efforts to keep their footing.[8] The road was constructed for man and the light-footed llama; and the only heavy beast of burden at all suited to it was the sagacious and sure-footed mule, with which the Spanish adventurers were not then provided. It was a singular chance that Spain was the land of the mule; and thus the country was speedily supplied with the very animal which seems to have been created for the difficult passes of the Cordilleras.

Another obstacle, often occurring, was the deep torrents that rushed down in fury from the Andes. They were traversed by the hanging bridges of osier, whose frail materials were after a time broken up by the heavy tread of the cavalry, and the holes made in them added materially to the dangers of the passage. On such occasions the Spaniards contrived to work their way across the rivers on rafts, swimming their horses by the bridle.[9]

All along the route they found post-houses for the accommodation of the royal couriers, established at regular intervals; and magazines of grain and other commodities, provided in the principal towns for the Indian armies. The Spaniards profited by the prudent forecast of the Peruvian government.

Passing through several hamlets and towns of some note, the principal of which were Huamachuco and Huanuco, Pizarro, after a tedious march, came in

[8] Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 404.

[9] Ped. Sancho, Rel., ap. Ramusio, ubi supra.—Relacion del primer Descub., MS.

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sight of the rich valley of Xauxa. The march, though tedious, had been attended with little suffering, except in crossing the bristling crests of the Cordilleras, which occasionally obstructed their path,—a rough setting to the beautiful valleys that lay scattered like gems along this elevated region. In the mountain-passes they found some inconvenience from the cold; since, to move more quickly, they had disencumbered themselves of all superfluous baggage, and were even unprovided with tents.[10] The bleak winds of the mountains penetrated the thick harness of the soldiers; but the poor Indians, more scantily clothed, and accustomed to a tropical climate, suffered most severely. The Spaniard seemed to have a hardihood of body, as of soul, that rendered him almost indifferent to climate.

On the march they had not been molested by enemies. But more than once they had seen vestiges of them in smoking hamlets and ruined bridges. Reports, from time to time, had reached Pizarro of warriors on his track; and small bodies of Indians were occasionally seen like dusky clouds on the verge of the horizon, which vanished as the Spaniards approached. On reaching Xauxa, however, these clouds gathered into one dark mass of warriors, which formed on the opposite bank of the river that flowed through the valley.

The Spaniards advanced to the stream, which, swollen by the melting of the snows, was now of considerable width, though not deep. The bridge had been destroyed; but the Conquerors, without hesitation, dashing

[10] "La notte dormirono tutti in quella campagna senza coperto alcuno, sopra la neue, ne pur hebber souuenimento di legne ne da mangiare." Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 401.

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boldly in, advanced, swimming and wading, as they best could, to the opposite bank. The Indians, disconcerted by this decided movement, as they had relied on their watery defences, took to flight, after letting off an impotent volley of missiles. Fear gave wings to the fugitives; but the horse and his rider were swifter, and the victorious pursuers took bloody vengeance on their enemy for having dared even to meditate resistance.

Xauxa was a considerable town. It was the place already noticed as having been visited by Hernando Pizarro. It was seated in the midst of a verdant valley, fertilized by a thousand little rills, which the thrifty Indian husbandmen drew from the parent river that rolled sluggishly through the meadows. There were several capacious buildings of rough stone in the town, and a temple of some note in the times of the Incas. But the strong arm of Father Valverde and his countrymen soon tumbled the heathen deities from their pride of place, and established, in their stead, the sacred effigies of the Virgin and Child.

Here Pizarro proposed to halt for some days, and to found a Spanish colony. It was a favourable position, he thought, for holding the Indian mountaineers in check, while at the same time it afforded an easy communication with the sea-coast. Meanwhile he determined to send forward De Soto, with a detachment of sixty horse, to reconnoitre the country in advance, and to restore the bridges where demolished by the enemy.[11]

[11] Carta de la Justicia y Regimiento de la Ciudad de Xauja, MS.—Pedro Pizarro, Descub. y Conq., MS.—Conq. i Pob. del Piru, MS.—Herrera, Hist. general, dec. 5, lib. 4, cap. 10.—Relacion del primer Descub., MS.

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That active cavalier set forward at once, but found considerable impediments to his progress. The traces of an enemy became more frequent as he advanced. The villages were burnt, the bridges destroyed, and heavy rocks and trees strewed in the path to impede the march of the cavalry. As he drew near to Bilcas, once an important place, though now effaced from the map, he had a sharp encounter with the natives, in a mountain-defile, which cost him the lives of two or three troopers. The loss was light; but any loss was felt by the Spaniards, so little accustomed as they had been of late to resistance.

Still pressing forward, the Spanish captain crossed the river Abancay and the broad waters of the Apurimac; and, as he drew near the sierra of Vilcaconga, he learned that a considerable body of Indians lay in wait for him in the dangerous passes of the mountains. The sierra was several leagues from Cuzco; and the cavalier, desirous to reach the farther side of it before nightfall, incautiously pushed on his wearied horses. When he was fairly entangled in its rocky defiles, a multitude of armed warriors, springing, as it seemed, from every cavern and thicket of the sierra, filled the air with their war-cries, and rushed down, like one of their own mountain-torrents, on the invaders, as they were painfully toiling up the steeps. Men and horses were overturned in the fury of the assault, and the foremost files, rolling back on those below, spread ruin and consternation in their ranks. De Soto in vain endeavoured to restore order, and, if possible to charge the assailants. The horses were blinded and maddened by the missiles, while the desperate natives, clinging to their legs, strove to prevent their ascent up the rocky pathway. De Soto saw that, unless he gained a

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level ground which opened at some distance before him, all must be lost. Cheering on his men with the old battle-cry, that always went to the heart of a Spaniard, he struck his spurs deep into the sides of his wearied charger, and, gallantly supported by his troop, broke through the dark array of warriors, and, shaking them off to the right and left, at length succeeded in placing himself on the broad level.

Here both parties paused, as if by mutual consent, for a few moments. A little stream ran through the plain, at which the Spaniards watered their horses;[12] and, the animals having recovered wind, De Soto and his men made a desperate charge on their assailants. The undaunted Indians sustained the shock with firmness; and the result of the combat was still doubtful, when the shades of evening, falling thicker around them, separated the combatants.

Both parties then withdrew from the field, taking up their respective stations within bow-shot of each other, so that the voices of the warriors on either side could be distinctly heard in the stillness of the night. But very different were the reflections of the two hosts. The Indians, exulting in their temporary triumph, looked with confidence to the morrow to complete it. The Spaniards, on the other hand, were proportionably discouraged. They were not prepared for this spirit of resistance in an enemy hitherto so tame. Several cavaliers had fallen,—one of them by a blow from a Peruvian battle-axe, which clove his head to the chin, attesting the power of the weapon and of the arm that used it.[13] Several horses, too, had been killed; and the loss of these was almost as

[12] Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 405.

[13] Ped. Sancho, Rel., ap. Ramusio, loc. cit.

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severely felt as that of their riders, considering the great cost and difficulty of transporting them to these distant regions. Few either of the men or horses had escaped without wounds, and the Indian allies had suffered still more severely.

It seemed probable, from the pertinacity and a certain order maintained in the assault, that it was directed by some leader of military experience,—perhaps the Indian commander Quizquiz, who was said to be hanging round the environs of Cuzco with a considerable force.

Notwithstanding the reasonable cause of apprehension for the morrow, De Soto, like a stout-hearted cavalier as he was, strove to keep up the spirits of his followers. If they had beaten off the enemy when their horses were jaded and their own strength nearly exhausted, how much easier it would be to come off victorious when both were restored by a night's rest! and he told them to "trust in the Almighty, who would never desert his faithful followers in their extremity." The event justified De Soto's confidence in this seasonable succour.

From time to time, on his march, he had sent advices to Pizarro of the menacing state of the country, till his commander, becoming seriously alarmed, was apprehensive that the cavalier might be overpowered by the superior numbers of the enemy. He accordingly detached Almagro, with nearly all the remaining horse, to his support,—unencumbered by infantry, that he might move the faster. That efficient leader advanced by forced marches, stimulated by the tidings which met him on the road, and was so fortunate as to reach the foot of the sierra of Vilcaconga the very night of the engagement.

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There, hearing of the encounter, he pushed forward without halting, though his horses were spent with travel. The night was exceedingly dark, and Almagro, afraid of stumbling on the enemy's bivouac, and desirous to give De Soto information of his approach, commanded his trumpets to sound, till the notes, winding through the defiles of the mountains, broke the slumbers of his countrymen, sounding like blithest music in their ears. They quickly replied with their own bugles, and soon had the satisfaction to embrace their deliverers.[14]

Great was the dismay of the Peruvian host when the morning light discovered the fresh reinforcement of the ranks of the Spaniards. There was no use in contending with an enemy who gathered strength from the conflict, and who seemed to multiply his numbers at will. Without further attempt to renew the fight, they availed themselves of a thick fog, which hung over the lower slopes of the hills, to effect their retreat, and left the passes open to the invaders. The two cavaliers then continued their march until they extricated their forces from the sierra, when, taking up a secure position, they proposed to await there the arrival of Pizarro.[15]

The commander-in-chief, meanwhile, lay at Xauxa, where he was greatly disturbed by the rumours which reached him of the state of the country. His enterprise, thus far, had gone forward so smoothly that he was no better prepared than his lieutenant to meet

[14] Pedro Pizarro, Descub. y Conq., MS.—Herrera, Hist. general, dec. 5, lib. 5, cap. 3.

[15] The account of De Soto's affair with the natives is given in more or less detail, by Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 405,—Conq. i Pob. del Piru, MS.,—Relacion del primer Descub., MS.,—Pedro Pizarro, Descub. y Conq., MS.,—persons all present in the army.

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with resistance from the natives. He did not seem to comprehend that the mildest nature might at last be roused by oppression, and that the massacre of their Inca, whom they regarded with such awful veneration, would be likely, if any thing could do it, to wake them from their apathy.

The tidings which he now received of the retreat of the Peruvians were most welcome; and he caused mass to be said, and thanksgivings to be offered up to Heaven, "which had shown itself thus favourable to the Christians throughout this mighty enterprise." The Spaniard was ever a crusader. He was in the sixteenth century what *Cœur de Lion* and his brave knights were in the twelfth, with this difference; the cavalier of that day fought for the Cross and for glory, while gold and the Cross were the watchwords of the Spaniard. The spirit of chivalry had waned somewhat before the spirit of trade; but the fire of religious enthusiasm still burned as bright under the quilted mail of the American Conqueror as it did of yore under the iron panoply of the soldier of Palestine.

It seemed probable that some man of authority had organized, or at least countenanced, this resistance of the natives; and suspicion fell on the captive chief Challcuchima, who was accused of maintaining a secret correspondence with his confederate Quizquiz. Pizarro waited on the Indian noble, and, charging him with the conspiracy, reproached him, as he had formerly done his royal master, with ingratitude towards the Spaniards, who had dealt with him so liberally. He concluded by the assurance that, if he did not cause the Peruvians to lay down their arms and tender their submission at once, he should be burnt alive so soon as they reached Almagro's quarters.[16]

[16] Pedro Pizarro, Descub. y Conq., MS.—Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 406.

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The Indian chief listened to the terrible menace with the utmost composure. He denied having had any communication with his countrymen, and said that, in his present state of confinement at least, he could have no power to bring them to submission. He then remained doggedly silent, and Pizarro did not press the matter further.[17] But he placed a strong guard over his prisoner, and caused him to be put in irons. It was an ominous proceeding, and had been the precursor of the death of Atahuallpa.

Before quitting Xauxa, a misfortune befell the Spaniards, in the death of their creature the young Inca Toparca. Suspicion, of course, fell on Challcuchima, now selected as the scape-goat for all the offences of his nation.[18] It was a disappointment to Pizarro, who hoped to find a convenient shelter for his future proceedings under this shadow of royalty.[19]

The general considered it most prudent not to hazard the loss of his treasures by taking them on the march, and he accordingly left them at Xauxa, under a guard of forty soldiers, who remained there in garrison. No event of importance occurred on the road, and, Pizarro having effected a junction with Almagro, their united

[17] Ped. Sancho Rel., ap. Ramusio, ubi supra.

[18] It seems, from the language of the letter addressed to the emperor by the municipality of Xauxa, that the troops themselves were far from being convinced of Challcuchima's guilt: "Publico fue, aunque dello no ubo averiguacion in certenidad, que el capitan Chaliconiman le abia dado ierbas o a beber con que murio." Carta de la Just. y Reg. de Xauja, MS.

[19] According to Velasco, Toparca, whom, however, he calls by another name, tore off the diadem bestowed on him by Pizarro, with disdain, and died in a few weeks of chagrin. (Hist. de Quito, tom. i. p. 377.) This writer, a Jesuit of Quito, seems to feel himself bound to make out as good a case for Atahuallpa and his family as if he had been expressly retained in their behalf. His vouchers—when he condescends to give any—too rarely bear him out in his statements to inspire us with much confidence in his correctness.

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forces soon entered the vale of Xaquixaguana, about five leagues from Cuzco. This was one of those bright spots, so often found embosomed amidst the Andes, the more beautiful from contrast with the savage character of the scenery around it. A river flowed through the valley, affording the means of irrigating the soil and clothing it in perpetual verdure; and the rich and flowering vegetation spread out like a cultivated garden. The beauty of the place and its delicious coolness commended it as a residence for the Peruvian nobles, and the sides of the hills were dotted with their villas, which afforded them a grateful retreat in the heats of summer.[20] Yet the centre of the valley was disfigured by a quagmire of some extent, occasioned by the frequent overflowing of the waters; but the industry of the Indian architects had constructed a solid causeway, faced with heavy stone, and connected with the great road, which traversed the whole breadth of the morass.[21]

In this valley Pizarro halted for several days, while he refreshed his troops from the well-stored magazines of the Incas. His first act was to bring Challcuchima to trial,—if trial that could be called, where sentence may be said to have gone hand in hand with accusation. We are not informed of the nature of the evidence. It was sufficient to satisfy the Spanish captains of the chieftain's guilt. Nor is it at all incredible that Challcuchima should have secretly encouraged a movement among the people, designed to secure his country's freedom and his own. He was condemned to be burnt alive on the spot. "Some thought it a hard measure,"

[20] "Auia en este valle muy sumptuosos aposentos y ricos adonde los señores del Cuzco salian a tomar sus plazeres y solazes." Cieza de Leon, Cronica, cap. 91.

[21] Ibid., ubi supra.

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says Herrera; "but those who are governed by reasons of state policy are apt to shut their eyes against every thing else."[22] Why this cruel mode of execution was so often adopted by the Spanish Conquerors is not obvious; unless it was that the Indian was an infidel, and fire, from ancient date, seems to have been considered the fitting doom of the infidel, as the type of that inextinguishable flame which awaited him in the regions of the damned.

Father Valverde accompanied the Peruvian chieftain to the stake. He seems always to have been present at this dreary moment, anxious to profit by it, if possible, to work the conversion of the victim. He painted in gloomy colours the dreadful doom of the unbeliever, to whom the waters of baptism could alone secure the ineffable glories of paradise.[23] It does not appear that he promised any commutation of punishment in this world. But his arguments fell on a stony heart, and the chief coldly replied, he "did not understand the religion of the white men."[24] He might be pardoned for not comprehending the beauty of a faith which, as it would seem, had borne so bitter fruits to him. In the midst of his tortures he showed the characteristic courage of the American Indian, whose power of endurance triumphs over the power of persecution in his enemies, and he died with his last breath invoking the name of Pachacamac. His own followers brought the fagots to feed the flames that consumed him.[25]

[22] Hist. general, dec. 5, lib. 6, cap. 3.

[23] Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 406.

[24] Ibid., loc. cit.

[25] Pedro Sancho, Rel., ap. Ramusio, loc. cit.—Pedro Pizarro, Descub. y Conq., MS.—The MS. of the old Conqueror is so much damaged in this part of it that much of his account is entirely effaced.

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Soon after this tragic event, Pizarro was surprised by a visit from a Peruvian noble, who came in great state, attended by a numerous and showy retinue. It was the young prince Manco, brother of the unfortunate Huascar, and the rightful successor to the crown. Being brought before the Spanish commander, he announced his pretensions to the throne, and claimed the protection of the strangers. It is said he had meditated resisting them by arms, and had encouraged the assaults made on them on their march, but, finding resistance ineffectual, he had taken this politic course, greatly to the displeasure of his more resolute nobles. However this may be, Pizarro listened to his application with singular contentment, for he saw in this new scion of the true royal stock a more effectual instrument for his purposes than he could have found in the family of Quito, with whom the Peruvians had but little sympathy. He received the young man, therefore, with great cordiality, and did not hesitate to assure him that he had been sent into the country by his master, the Castilian sovereign, in order to vindicate the claims of Huascar to the crown and to punish the usurpation of his rival.[28]

Taking with him the Indian prince, Pizarro now resumed his march. It was interrupted for a few hours by a party of the natives, who lay in wait for him in the neighbouring sierra. A sharp skirmish ensued, in which the Indians behaved with great spirit and inflicted some little injury on the Spaniards; but the latter at length, shaking them off, made good their passage through the defile, and the enemy did not care to follow them into the open country.

[28] Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 406. — Pedro Pizarro, Descub. y Conq., MS.

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It was late in the afternoon when the Conquerors came in sight of Cuzco.[27] The descending sun was streaming his broad rays full on the imperial city, where many an altar was dedicated to his worship. The low ranges of buildings, showing in his beams like so many lines of silvery light, filled up the bosom of the valley and the lower slopes of the mountains, whose shadowy forms hung darkly over the fair city, as if to shield it from the menaced profanation. It was so late that Pizarro resolved to defer his entrance till the following morning.

That night vigilant guard was kept in the camp, and the soldiers slept on their arms. But it passed away without annoyance from the enemy, and early on the following day, November 15th, 1533, Pizarro prepared for his entrance into the Peruvian capital.[28]

The little army was formed into three divisions, of which the centre, or "battle," as it was called, was led by the general. The suburbs were thronged with a countless multitude of the natives, who had flocked from the city and the surrounding country to witness the showy and, to them, startling pageant. All looked with eager curiosity on the strangers, the fame of whose terrible exploits had spread to the remotest parts of the empire. They gazed with astonishment on their dazzling arms and fair complexions, which seemed to proclaim them the true Children of the Sun; and they listened with feelings of mysterious dread as the trumpet sent forth its prolonged notes through the

[27] "Y dos horas antes que el Sol se pusiese, llegaron á vista de la ciudad del Cuzco." Relacion del primer Descub., MS.

[28] The chronicles differ as to the precise data. There can be no better authorities than Pedro Sancho's narrative and the Letter of the Magistrates of Xauxa, which I have followed in the text.

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streets of the capital and the solid ground shook under the heavy tramp of the cavalry.

The Spanish commander rode directly up the great square. It was surrounded by low piles of buildings, among which were several palaces of the Incas. One of these, erected by Huayna Capac, was surmounted by a tower, while the ground floor was occupied by one or more immense halls, like those described in Caxamalca, where the Peruvian nobles held their *fêtes* in stormy weather. These buildings afforded convenient barracks for the troops, though during the first few weeks they remained under their tents in the open *plaza*, with their horses picketed by their side, ready to repulse any insurrection of the inhabitants.[29]

The capital of the Incas, though falling short of the *El Dorado* which had engaged their credulous fancies, astonished the Spaniards by the beauty of its edifices, the length and regularity of its streets, and the good order and appearance of comfort, even luxury, visible in its numerous population. It far surpassed all they had yet seen in the New World. The population of the city is computed by one of the Conquerors at two hundred thousand inhabitants, and that of the suburbs at as many more.[30] This account is not confirmed, as

[29] Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 407.—Garcilasso, Com. Real., Parte 1, lib. 7, cap. 10.—Relacion del primer Descub., MS.

[30] "Esta ciudad era muy grande i mui populosa de grandes edificios i comarcas, quando los Españoles entraron la primera vez en ella havia gran cantidad de gente, seria pueblo de mas de 40 mill. vecinos solamente lo que tomaba la ciudad, que arravalles i comarca en deredor del Cuzco á 10 ó 12 leguas creo yo que havia docientos mill. Indios, porque esto era lo mas poblado de todos estos reinos." (Conq. i Pob. del Piru, MS.) The *vecino* or "householder" is computed, usually, as representing five individuals.—Yet Father Valverde, in a letter written a few years after this, speaks of the city as having only three or four thousand houses at the time of its occupation, and the suburbs as having nineteen or

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far as I have seen, by any other writer. But, however it may be exaggerated, it is certain that Cuzco was the metropolis of a great empire, the residence of the court and the chief nobility; frequented by the most skilful mechanics and artizans of every description, who found a demand for their ingenuity in the royal precincts; while the place was garrisoned by a numerous soldiery, and was the resort, finally, of emigrants from the most distant provinces. The quarters whence this motley population came were indicated by their peculiar dress, and especially their head-gear, so rarely found at all on the American Indian, which, with its variegated colours, gave a picturesque effect to the groups and masses in the streets. The habitual order and decorum maintained in this multifarious assembly showed the excellent police of the capital, where the only sounds that disturbed the repose of the Spaniards were the noises of feasting and dancing, which the natives, with happy insensibility, constantly prolonged to a late hour of the night.[31]

The edifices of the better sort—and they were very numerous—were of stone, or faced with stone.[32] Among the principal were the royal residences; as each sovereign built a new palace for himself, covering, though low, a large extent of ground. The walls were sometimes stained or painted with gaudy tints,

twenty thousand. (Carta al Emperador, MS., 20 de Marzo, 1539.) It is possible that he took into the account only the better kind of houses, not considering the mud huts, or rather hovels, which made so large a part of a Peruvian town, as deserving notice.

[31] "Heran tantos los atambores que de noche se oian por todas partes bailando y cantando y bebiendo que toda la mayor parte de la noche se les pasava en esto cotidianamente." Pedro Pizarro, Descub. y Conq., MS.

[32] "La maggior parte di queste case sono di pietra, el l'altre hãno la metà della facciata di pietra." Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 413.

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and the gates, we are assured, were sometimes of coloured marble.[33] "In the delicacy of the stone-work," says another of the Conquerors, "the natives far excelled the Spaniards, though the roofs of their dwellings, instead of tiles, were only of thatch, but put together with the nicest art.[34] The sunny climate of Cuzco did not require a very substantial material for defence against the weather.

The most important building was the fortress planted on a solid rock that rose boldly above the city. It was built of hewn stone, so finely wrought that it was impossible to detect the line of junction between the blocks, and the approaches to it were defended by three semicircular parapets, composed of such heavy masses of rock that it bore resemblance to the kind of work known to architects as the Cyclopean.* The fortress was raised to a height rare in Peruvian architecture; and from the summit of the tower the eye of the spectator ranged over a magnificent prospect, in which the wild features of the mountain-scenery, rocks, woods, and waterfalls, were mingled

[33] "Che sono le principali della città dipinte et lauorate, et di pietra: et la miglior d'esse è la casa di Guainacaba Cacique vecchio, et la porta d'essa è di marmo bianco et rosso, et d'altri colori." (Ibid., ubi supra.) The buildings were usually of freestone. There may have been porphyry from the neighbouring mountains mixed with this, which the Spaniards mistook for marble.

[34] "Todo labrado de piedra muy prima, que cierto toda la canteria desta cibdad hace gran ventaja á la de España, aunque carecen de teja que todas las casas sino es la fortaleza, que era hecha de azoteas son cubiertas de paja, aunque tan primamente puesta, que parece bien." Relacion del primer Descub., MS.

*[Mr. Markham, who examined the ruins in 1853, has given a minute description of this "gigantic treble line of Cyclopean fortification," which, he says, "must fill the mind of every traveller with astonishment and admiration." Translation of Cieza de Leon, p. 325, note.—ED.]

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with the rich verdure of the valley, and the shining city filling up the foreground,—all blended in sweet harmony under the deep azure of a tropical sky.

The streets were long and narrow. They were arranged with perfect regularity, crossing one another at right angles; and from the great square diverged four principal streets connecting with the high-roads of the empire. The square itself, and many parts of the city, were paved with a fine pebble[35] Through the heart of the capital ran a river of pure water, if it might not be rather termed a canal, the banks or sides of which, for the distance of twenty leagues, were faced with stone.[36] Across this stream, bridges, constructed of similar broad flags, were thrown at intervals, so as to afford an easy communication between the different quarters of the capital.[37]

[35] Ped. Sancho Rel., ap. Ramusio, tom. iii., ubi supra.—A passage in the Letter of the Municipality of Xauxa is worth quoting, as confirming on the best authority some of the interesting particulars mentioned in the text: "Esta cibdad es la mejor e maior que en la tierra se ha visto, i aun en Yndias; e decimos a V. M. ques tan hermosa i de tan buenos edeficios que en España seria muy de ver; tiene las calles por mucho concierto en pedradas i por medio dellas un caño enlosado, la plaza es hecha en cuadra i empedrada de quijas pequeñas todas, todas las mas de las casas son de Señores Principales hechas de canteria, esta en una ladera de un zerro en el cual sobre el pueblo esta una fortaleza muui bien obrada de canteria, tan de ver que por Españoles que han andado Reinos estraños dicen no haver visto otro edeficio igual al della." Carta de la Just. y Reg. de Xauja, MS.

[36] "Un rio, el cual baja por medio de la cibdad y desde que nace, mas de veinte leguas por aquel valle abajo donde hay muchas poblaciones, va enlosado todo por el suelo, y las varrancas de una parte y de otra hechas de canteria labrada, cosa nunca vista, ni oida." Relacion del primer Descub., MS.

[37] The reader will find a few repetitions in this chapter of what I have already said, in the Introduction, of Cuzco under the Incas. But the facts here stated are for the most part drawn from other sources, and some repetition was unavoidable in order to give a distinct image of the capital.

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The most sumptuous edifice in Cuzco in the times of the Incas was undoubtedly the great temple dedicated to the Sun, which, studded with gold plates, as already noticed, was surrounded by convents and dormitories for the priests, with their gardens and broad parterres sparkling with gold. The exterior ornaments had been already removed by the Conquerors, all but the frieze of gold, which, imbedded in the stones, still encircled the principal building. It is probable that the tales of wealth so greedily circulated among the Spaniards greatly exceeded the truth. If they did not, the natives must have been very successful in concealing their treasures from the invaders. Yet much still remained, not only in the great House of the Sun, but in the inferior temples which swarmed in the capital.

Pizarro, on entering Cuzco, had issued an order forbidding any soldier to offer violence to the dwellings of the inhabitants.[38] But the palaces were numerous, and the troops lost no time in plundering them of their contents, as well as in despoiling the religious edifices. The interior decorations supplied them with considerable booty. They stripped off the jewels and rich ornaments that garnished the royal mummies in the temple of Coricancha. Indignant at the concealment of their treasures, they put the inhabitants, in some instances, to the torture, and endeavoured to extort from them a confession of their hiding-places.[39] They invaded the repose of the sepulchres, in which the Peruvians often deposited their valuable effects, and

[38] "Pues mando el marquez dar vn pregon que ningun español fuese á entrar en las casas de los naturales ó tomalles nada." Pedro Pizarro, Descub. y Conq., MS.

[39] Gomara, Hist. de las Ind. cap. 123.

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compelled the grave to give up its dead. No place was left unexplored by the rapacious Conquerors; and they occasionally stumbled on a mine of wealth that rewarded their labours.

In a cavern near the city they found a number of vases of pure gold, richly embossed with the figures of serpents, locusts, and other animals. Among the spoil were four golden llamas and ten or twelve statues of women, some of gold, others of silver, "which merely to see," says one of the Conquerors, with some *naïveté*, "was truly a great satisfaction." The gold was probably thin, for the figures were all as large as life; and several of them, being reserved for the royal fifth, were not recast, but sent in their original form to Spain.[40] The magazines were stored with curious commodities; richly-tinted robes of cotton and feather-work, gold sandals, and slippers of the same material, for the women, and dresses composed entirely of beads of gold.[41] The grain and other articles of food, with which the magazines were filled, were held in contempt by the Conquerors, intent only on gratifying their lust for gold.[42] The time came when the grain would have been of far more value.

[40] "Et fra l'altre cose singolari, eru veder quattro castrati di fin oro molto grandi, et 10 ò 12 statue di dõne, della grandezza delle dõne di quel paese tutte d'oro fino, cosi belle et ben fatte come se fossero viue. . . . Queste furono date nel quinto che toccaua a S. M." (Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 409.) "Muchas estatuas y figuras de oro y plata enteras, hecha la forma toda de una muger, y del temaño della, muy bien labradas." Relacion del primer Descub, MS.

[41] "Avia ansi mismo otras muchas plumas de diferentes colores para este efecto de hacer rropas que vestian los señores y señoras y no otro en los tiempos de sus fiestas, avia tambien mantas hechas de chaquira, de oro, y de plata, que heran vnas quentecitas muy delicadas, que parecia cosa de espanto ver su hechura." Pedro Pizarro, Descub. y Conq., MS.

[42] Ondegardo, Rel. Prim., MS

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Yet the amount of treasure in the capital did not equal the sanguine expectations that had been formed by the Spaniards. But the deficiency was supplied by the plunder which they had collected at various places on their march. In one place, for example, they met with ten planks or bars of solid silver, each piece being twenty feet in length, one foot in breadth, and two or three inches thick. They were intended to decorate the dwelling of an Inca noble.[43]

The whole mass of treasure was brought into a common heap, as in Caxamalca; and, after some of the finer specimens had been deducted for the crown, the remainder was delivered to the Indian goldsmiths to be melted down into ingots of a uniform standard. The division of the spoil was made on the same principle as before. There were four hundred and eighty soldiers, including the garrison of Xauxa, who were each to receive a share, that of the cavalry being double that of the infantry. The amount of booty is stated variously by those present at the division of it. According to some, it considerably exceeded the ransom of Atahuallpa. Others state it as less. Pedro Pizarro says that each horseman got six thousand *pesos de oro*, and each one of the infantry half that sum;[44] though the same discrimination was made by Pizarro as before, in respect to the rank of the parties, and their relative services. But Sancho, the royal notary, and secretary of the commander, estimates the whole amount as far less,—not exceeding five hundred and eighty thousand

[43] "Pues andando yo buscando mahiz ó otras cosas para comer, acaso entre en vn buhio donde halle estos tablones de plata que tengo dicho que heran hasta diez y de largo tenian veinte pies y de anchor de vno y de gordor de tres dedos, di noticia dello al marquez y el y todos los demas que con el estavan entraron á vello." Pedro Pizarro, Descub. y Conq., MS.

[44] Descub. y Conq., MS.

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and two hundred *pesos de oro*, and two hundred and fifteen thousand marks of silver.[45] In the absence of the official returns, it is impossible to determine which is correct. But Sancho's narrative is countersigned, it may be remembered, by Pizarro and the royal treasurer Riquelme, and doubtless, therefore, shows the actual amount for which the Conquerors accounted to the crown.

Whichever statement we receive, the sum, combined with that obtained at Caxamalca, might well have satisfied the cravings of the most avaricious. The sudden influx of so much wealth, and that, too, in so transferable a form, among a party of reckless adventurers little accustomed to the possession of money had its natural effect. It supplied them with the means of gaming, so strong and common a passion with the Spaniards that it may be considered a national vice. Fortunes were lost and won in a single day, sufficient to render the proprietors independent for life; and many a desperate gamester, by an unlucky throw of the dice or turn of the cards, saw himself stripped in a few hours of the fruits of years of toil, and obliged to begin over again the business of rapine. Among these, one in the cavalry service is mentioned, named Leguizano,* who had received as his share of the booty the image of the Sun, which, raised on a plate of

[45] Ped. Sancho, Rel., ap. Ramusio, tom. iii. fol. 409.

*[Or Lejesema,—the same person whose will is referred to in Book I. chap. 5, note 37, and printed in Appendix No. 4. According to Garcilasso, he had been a "great gambler," but his loss on the present occasion proved his salvation, as he "hated play ever afterwards," and devoted himself with zeal and diligence to the public service. He held several offices, married an Inca princess, took part in the civil wars,—generally on the winning side,—and survived all his old companions in arms.—ED.]

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burnished gold, spread over the walls in a recess of the great temple, and which, for some reason or other,—perhaps because of its superior fineness,— was not recast like the other ornaments. This rich prize the spendthrift lost in a single night; whence it came to be a proverb in Spain, *Juega el Sol antes que amanezca*, "He plays away the Sun before sunrise."[46]

The effect of such a surfeit of the precious metals was instantly felt on prices. The most ordinary articles were only to be had for exorbitant sums. A quire of paper was sold for ten *pesos de oro;* a bottle of wine, for sixty; a sword, for forty or fifty; a cloak, for a hundred,—sometimes more; a pair of shoes cost thirty or forty *pesos de oro*, and a good horse could not be had for less than twenty-five hundred.[47] Some brought a still higher price. Every article rose in value, as gold and silver, the representatives of all, declined. Gold and silver, in short, seemed to be the only things in Cuzco that were not wealth. Yet there were some few wise enough to return contented with their present gains to their native country. Here their riches brought them consideration and competence, and, while they excited the envy of their countrymen, stimulated them to seek their own fortunes in the like path of adventure.

[46] Garcilasso, Com. Real., Parte 1, lib. 3, cap. 20.

[47] Xerez, Conq. del Peru, ap. Barcia, tom. iii. p. 233.

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